OTO ANORKA

Issue 34

The Temple of THEM

Presencing Falcifer

December 11 2014 C.E.

Welcome to issue #34 of Oto Anorha. Once again it has been some considerable time since the release of the last edition and once again, in that time, many things have changed as the Temple moves into the second phase of its thirty year charter.

THEM temporarily opened its closed membership to four Australians (and one Canadian) during an 'Amnesty' early in the year. Shortly after, the clarion call was made to form an offline Australian group reflecting our unique national identity and ethos. Some answered the call. Following direct face-to-face meetings with a dozen prospects, a selection of eight was made based on the rapport, attitude, enthusiasm and inate fire of each - and the hardest step was definitively taken.

Titled the Australian Satanic Organization Victoria (ASOV) the new group is structured as a co-operative that engages in physical and magical activities. Members take turns hosting, organizing and running a major gathering or Meet illustrating magical (esoteric) and organizational (exoteric) competence.

Each member is expected to take charge and oversee/grapple with the requirements for a successful meet. From the mundane details of setting a date, scouting suitable locations and reporting any relative amenities or lack of, making travel related arrangements for meeting up, food and water, the creation of props, putting together talks/workshops, plan physical routines based on the terrain and ensuring everyone has up-to-date information - to the deeper esoteric practices of performing a major work of magic inc. personal training in the methods of sorcery required (meditation, chant, vocal delivery, assignment of roles, and control and execution of the rites performed – a member of the ASOV is expected (and where necessary coached) to sort it out. These are not arbitrary theoretical or unrealistic demands of what should be; taking the lead, a member of THEM executed the first Inaugural meet, assisted in the second, and illustrated the level of skill and competence required to meet all of these challenges.

This framework provides ample motivation to grow and learn and struggle to overcome unfamiliar obstacles through will and ingenuity (native to a talented sorcerer) and offers vital experience to each member in the skillsets necessary to later on run their own independant formations in each State and train others in a similar fashion. Any deficiencies are highlighted through such a demanding task.

These major group workings are supplemented by regular magical and physical exercise and training in smaller groups or as individuals.

With members spread over three states, the distance has proved a challenging feat to get together on a regular basis for the necessary training required to perform as a magical group: yet following its inaugural on August 17th 2014 C.E. (Common Era) the members have overcome this obstacle to meet regularly, with two major meets under our belts and numerous smaller occasions of group sorcery performed between various members.

The ASOV is dedicated to working outdoors and training its members in basic magical skills from a variety of magical sources such as Odinism, Runa, Gnosticism, Diabolism, Chaos Magick, Traditional Satanism, Lovecraftian – moving dynamically forward in progression with each rite carefully chosen to advance the psyche and push the skills of the group. These currents are complimented by the undercurrent of guidance and sorcery from the Temple of THEM and new inspired rituals by the ASOV such as 'Our Rite of Remembrance' (oRoR) in which we honour all of those souls associated with the rise and history of the Temple across time and space - and the principalia of both the black and white mass in the ASOV's 'Nameless Rite' (Performed October 31st of this year at the 2nd Meet and featured in this issue). Coupled with an emerging physical training regime the ASOV aims to afford its members the best of both the Warrior and Sorcerer worlds with a view to future expansion into the self-sufficiency of the organic Farmer archetype and the gradual rise of the Undividual. In short we are taking on intense challenges and having immense fun as we move inexorably closer, tentacle by tentacle, to our avowed long-term goals.

On the foreign front the work of THEM continues to be spread further afield. A new essay complimenting the theme of Anathema Publishing's third 'Pillars' perodical: an exquisitely beautiful publication dealing with la petit mort (the little death): titled 'No Choice but Theist: Dark Gods, Black Magick, Sex and Orgasm' is due to be released in early 2015. Thanks to the efforts of One of THEM, another of our works, titled 'Directive A-66: Why Don't We Kill' was given royal treatment with the honour of appearing in the seminal underground magazine 'The Sinister Flame'.

THEM contributed several articles to the short-lived but dynamic ezine, Into the Fire. The 'zine has since been moth-balled but can still be accessed and downloaded from Into the Fire Wordpress.

Temple members came out in force for the first time since 2006 to reply jointly to the questions posed by the mammoth project 'The Sinister Dialogues' hatched between the Sinister Angles (Anglesovdisruption) blogspot and the Temple in April earlier this year.

The Temple had its first fiction-based release with the part-essay part-story 'Holochrist': a short sci-fi sinister themed novel based on a faked Second Coming of Christ by an ultra-secret organisation - that pushes the boundaries of the Sinister further afield into even stranger new places.

A brief return by the Temple to utilizing a Wordpress (thetempleofthem.com) to share its massive archives of material and media inc music, chant samples, free downloads, pdfs, magazines, and acting as a hub for all manner of occult and sinister-based associates,enjoyed over 43k visitors prior to funds being withdrawn necessary for its extra storage space to be used for more pressing engagements by the Temple. The Wordpress currently remains in a state of limbo and is likely to remain as such until a decision is made on its future.

Threshold has now become digital with the launch of Fall of Man's digital press Amenthes. It is expected that the monstrous tome the Themonomicon (due late 2015) will eventually join it. A collaboration between the Black Glyph Society and Fall of Man will see traditional titles by the Temple available in digital format from the Amenthes online store early 2015.

I give special thanks to Al D'hamme for the artwork and layout in this issue of Oto Anorha and the tireless efforts and energy of everyone involved in the ASOV from Whoa to Go. What an amazing year its been and we're just cracking our knuckles.

Hollow of THEM

Temple Policy 2014:

Claritas e Congerie Oritur

The Nine Members of THEM and those associated within its Tendrils worship the Inhuman.

For us, Forms, of any kind, are transient creatures that swim through the voids, attaching themselves to us and becoming part of our thoughts and philosophy for indeterminate amounts of time.

Gradually, these creatures are moved, or replaced with new forms, as an epiphany of understanding builds enough charge for an electrical pulse to dislodge these creatures back into the voids from whence they came. But being possessed by others, bigger, darker, smaller, lighter, can be expected to take place continually over the course of a lifetime. Ad Accumulum Infinitum.

The Triad of Tenets to which we adhere: Are Solidarity, Synchronicity, Empathy.

Is the Temple of THEM, Satanic? No.

Is the Temple of THEM, National Socialist? No.

The nature of the No Hand Path is Change.

The No Hand Path is not ruled change, nor directed change from external authorities but powered entirely by internal dynamism and symbiosis with THEM, The Forms and Forces of the Phyrm and each members private sojourn within this most intimate discussion with the universe.

The Temple of THEM and its members trust in their own compass, moral or otherwise, in navigating through the forms they support.

We allow our members to express themselves via continuum, exhibiting stages of growth and maturation, genius and madness, through the moons of lunacy and the glory of clarity as part of their continuum. Every member, just as every person, is in the midst of a story and the stories of others. Cultural, spiritual, mental, physical, social. These stories are older than time, perennial repetitions that fire into being the great stories of the world through archetype.

One of THEM becomes One of THEM by virtue of their autonomy from authority, and their burning flame to do the Great Work (Mvimaedivm) their way on their terms.

It is not my, nor the Temple's other members place to tell members what is and is not permissible, acceptable.

No-one learns about anything from reading what others have to say about it - or from popular propaganda, or knows what they themselves feel about it, can add to it, take from it, until they Live it.

No-one can be told what to believe, what to do, how to do it - they must learn from themselves what is right, what is wrong, what is important. THEM support all forms of Change and Alchemical Evolution - and hey, not all of it is pretty, sanitized and safe. But we are grown-ups, and make our own way, as grown-ups should.

Thus, if members wish to disregard official Temple policy regarding our recent announcements - they are free to do so. None of us are bound to the other by force, or edict, but by the common heritage we share in being One of THEM.

An expression of Nature desirous of evolution.

The Temple of THEM speaks collectively as One Voice but is comprised of each voice singing its own mantra. In these life-long works, I (We) do not interfere.

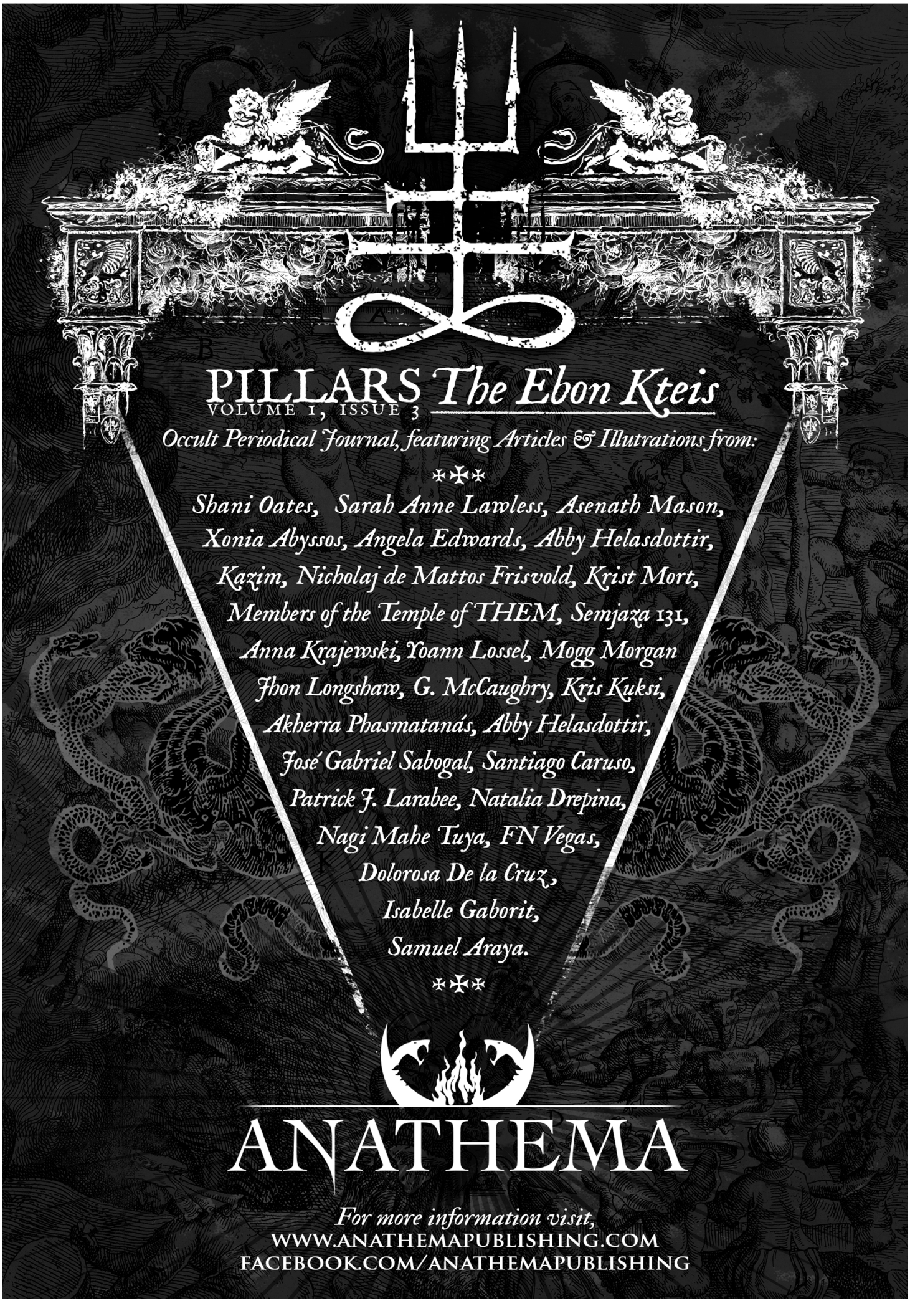
The Great Work requires many ingredients, many types of road to be walked, some ugly and full of horror, some beautiful and full of pleasing shapes (sometimes both to the One of THEM and the observer - sometimes not) - but the key aspect of THEM is that none of us will be bound by the demands of others.

All forms are there to be adopted at will, and the power to create new ones an encouraged option. We will explore what we explore, individually without restraint and without rules, until we Know for Ourselves, what is what.

We bow to Nothing and No-one unless it is on our own terms. And we will Never let the stupidity of the masses control how and what we learn.

To see this Great Work in process read the Diaries of a Devilworshipper. If the name scares you off, well, fuck off, grow a set, and come back when mum and dad give you permission to expand your small-mind and reactionary fear or piss off to some watery page with bunnies and unicorns, until you are free of the syrup and sugar of mediocrity, free of being told by others what to believe and ready to grow and learn and understand the occult for what it really is BY YOURSELF.

TERATO HARUSPEX ENGRAM MALEFICIA


PILLARS The Ebon Kteis
VOLUME 1, ISSUE 3
Occult Periodical Journal, featuring Articles & Illutrations from:
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Xonia Abyssos, Angela Edwards, Abby Helasdottir,
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ASOV Inaugural Report

August 17th 2014 CE. 4:30 pm.

A convoy of cars arrive at a predetermined location. 4 women. 5 men. Friendly greet and meet are exchanged – the aura is of excitement, of expectancy, of caution, of the unknown. The palpable sense that something is about to happen is in the air. Incense is produced, carefully constructed aforethought for the particular celestial event for which this night has been chosen. The congregation dressed in black make their way down to the location to see where they will be spending the next twelve hours at the first inaugural meet of the 2 month old Australian Satanic Organization Victoria.

A beautiful location meets the eyes of all: both practical and mystical; hidden from the roadside, a large dirt clearing bound by tall trees and a flowing river snaking one side with high hills obscuring over-lookers and a literal crossroads. Met with approval – the long wondered question of the dynamic and cohesion of all these different people is answered almost immediately. The next thirty minutes are spent ferrying our camp and ritual supplies, firewood and food down via a chain of laughing, enthusiastic and determined individuals. No one slacks, no one shirks, there are hands offering help at every turn. It is a wonderful sight to see.

Our supplies set up, tents are next and without ado the fire pit, 3 and a half foot across and a foot deep is dug. The flurry of brothers getting involved hacking the hard rocky dirt with axes to soften it for the spade only reinforces the notion that all of the right people are present for the right reasons. The fitness test we had planned proves unnecessary. Potatoes are wrapped in foil ready for the feast, beer is produced. The first vehicle check takes place and two individuals randomly chosen are sent off on the pretext of checking the cars – giving them in fact ten minutes alone with one another away from the main group to talk and get to know each other, breaking down any of the uncomfortable matter of some in a group not talking to others for whatever reason. The fire is kindled, another flurry of hands and it is lit and blazing – the forest is filled with conversations taking place in all quarters with bursts of laughter cutting the air. Mimicking the fire there is a blaze of personal warmth all about.

Those present chat openly with one another as dark begins to fall. So far so good. The first ASOV group photo is then prepared according to the loose itinerary of the nights events – masks, balaclavas, and mouth coverings of various sorts are suddenly produced in silence with grim determination and suddenly the clearing transforms from a casual group of campers into something altogether more sinister. Holding our 2014 inaugural plaque we capture a moment in Australian Satanic history.

[Given the photo later by a brother the clearly visible symbol of a hand thrust upward from the fire is only a surer sign of our sorcery and the culmination of dozens of uncanny and unlikely synchronicities between us all leading up to the Inaugural].

A brief speech on the success of the solidification of a dream conspired months ago and now manifest with a heartfelt thank you to all who have made the effort leading up to and during the first hours of the event to make it happen is offered as we stand around the fire. Brief instructions on what is to take place next are issued. In the last of the dying light we take our stolen, lifted holy books in hand and declare our new names within the ASOV to all – renouncing the three religions of abraham: christianity, islaam, and judaism – and throwing them into the flames one by one as a sign of our Intent and a step toward our personal evolution. When the last book falls among the flames the inaugural asov 2014 is declared officially open amid the cries of "hail!".

Left again to their devices before the main event people mingle with one another, discussing all manner of topics freely and without restraint in the darkness of this beautiful place laden with personal memories - at the foot of the hills. Potatoes and sausages are eaten, water and beer liberally drunk. Coals are raked into the keyhole pocket off from the main fire to grill the sausages, carefully tended automatically without anyone needing to ask for volunteers – the vibe is intense and close.

Various discussions take place now, people moving in and around beside the fire or out to the woods, in conversation or simply just enjoying the fresh air and stunning scenery. Away from the electronic eye much is put forth.
It must be near ten that we gather once more around the fire using sparklers to draw sigils and signs of personal strength around it. Twenty minutes later we stand, clutching our constructed crucifix in preparation for the Aeon of Fire Rite. A history of the rite, both its method and purpose is laid out for participants who are instructed to use the rite to kill something within themselves, rather than the traditional use of destroying external enemies. Together some of us chant the Diabolus in harmony. The air grows thick with energies, people concentrating and summoning the killing energy, the death energy in their emotional memory, and that which they wish to kill transferred into the crosses – whose silhouettes are backlit by the blazing inferno of the fire. The rehearsal done, the rite is begun – incense specially prepared by a brother is ignited, and through the stillness a booming voice filled with focus and intent cuts through the night as the rite is performed with accompanied motions. As the congregation perform the difficult sorcery of culling within, filling those hateful relics with their pain, grief, anger and emotion, they cast the crosses into the fire – and followed by the mournful chant of Agios O Aosoth. The command issued 'now we simply walk away – they have taken enough of our time and energy' is given – a sombre, solemn mood seizes the group who retreat to various corners to reflect, recover, let the powerful nature of the rite sink in and their own sensibilities process the event in silence.

I retreat to the riverside alone to think on the nights events and the energies of those present – chanting Diabolus in my own tempo to the river, and that of Agios O Baphomet. Rain falls softly – – but for the most part the weather is exactly what we had hoped, and the small amount of rain only brings atmosphere, and the skys cloud periodically part to allow unobstructed views of the stars.
It is no more than 30 minutes before the group is reinvigorated however, recovered enough to talk with one another, reflect on what they killed and share their secrets with one another. In a similar vein does the night, a night filled with discussions of sorcery, of tactics, of stars and constellations, traditional satanism, our own experiences, successes and failures – much talk of the future, unfold. Lead by another brother, a satanic meditation opening gates inward through trance is conducted. For us the night is a triumph; the seed this simple ice breaker we have now together planted in our first act of coming together, away from the internet, to be amongst one another in the cradle of nature, face to face without fear or prejudice – that will Become - is sown deep into the Australian landscape. Some of us fall asleep in our tents, some of sit by the fire right through until the early morning – walking about the forest and talking, or sharing war-stories. We seek the planets chosen to preside over this inauguration - but the skyline is obscured by trees, the heavens by clouds - Jupiter and Venus are nowhere to be seen, yet in a very real sense, they have risen amongst us, the group emanates both love and wisdom and has unfolded our solidarity as hoped and expected.

By 5am it is still dark but the camp is packed. Everything has as a collective been assembled, packed up, all rubbish, cans, traces of our presence are picked up and taken back with us, the fire is filled in, tents vanish, and we leave the ground in the pristine condition we arrived. Only a thrasz drawn by a brother about the circumference of the fire remains as a sign we were ever there.
The night has been a humble yet great success. There has been both serious talk and abandoned laughter. We have much to do to prepare for the next meet but the first and most crucial steps have been taken. A spark has been lit...

[They agree – for thrusting up from the flames in our group photo can be seen a fist made of fire.]

ISS/h
2014

“ATU XIV”

The Aeon of Fire

The Aeon of Fire is a highly succinct death incantation modelled after the lengthier death incantation given in the Black Books of Satan written by the ONA. It involves very little speech to be remembered but retains all of the necessary elements for causing death upon ones target(s). The Temple of THEM has used it to great success to separate or destroy its enemies via sympathetic magic. One of the defining features of our magic is its lack of emphasis on aesthetics and its reliance on cold determination – meaning that this rite can be performed provided the intent is present and focused by anyone at anytime whatever they may be wearing, night or day. We use the energies as they are without more than the basic trappings present – and more often than not, completely without. We are deadly confident in our ability to use the connections we have made through our sorcery to speak through Them and do Their Will as Ours.

For those performing the Aeon of Fire we provide a note on the Intonation: Members of the Temple of THEM do not exhort the Dark Gods to obey us or seek to draw on their favours by wheedling their assistance. We do not Command them or Protect ourselves from them – we entice them through a deep esoteric understanding of the currents of Sex and Death and Terror. We are sinister and self-possessed emanations of the Dark Gods themselves and Our Will is Their Will. We are cold and sure of our magic. One should have no doubt as to the power one has – provided one has a sincere and unbroken connexion with Those who give it. Speak with no fear, no doubt, treat the outcome as the Rite as a given, as a fact – that only requires you to go back through the motions and formalize your intent.

The Rite is given here for Two people; It can be performed solo or with more than two people.
Adjust the speaking parts accordingly – the words and who speaks them are arbitrary in comparison to the intent required to be present.

Fig 1. Bottom symbol: Acausal Pentagram/Top symbol: Threshold symbol
Both Symbols are used. Practice drawing them beforehand.

Preparation:
The Rite works on the basis of empathic connexion to acausal energies and sympathetic magic.
Prior to the Ritual waxen images must be created of the Target(s).
To shape wax, Boil water and add it to a bucket. Skim the wax that forms on the top of the water and begin moulding it into a lump until you have a human body semblance.
The aim is to symbolize as accurately as possible the Targets – use a wax that suits the appropriate skin colour. Shape the dolls accordingly to resemble your target(s). Into the chest/heart region of each, place a drop of your blood, seal it with wax and sketch a pentagram over the heart. This creates an intimate connection to the target.
Lastly, add necessary details to make the figure look like your intended target. Locks of hair, clothing, sketch clothing, jewellery, facial features, hair, etc into the wax to resemble your target as closely as you are able. The more detail you have, photos, personal belongings, physical resemblance – the more likely you are to kill them.
If you are unable to draw effectively or have few or no other materials from the target – create the human shaped figure as best you can and use an alternate method we call Tarotdown. Perform a private reading for your intended victim. Once done, turn over all the cards that bring luck, fortune, health, wealth and replace them with darker cards. THEM use the Naos Tarot for this and substitute the positive cards for any of the cards that visually depict violence, death or chaos – Subverting their Wyrd.
Once you have your figures. You should practice intonation (speaking) and creating wax figures to make them effortless before you perform this Rite. The words of the Rite should be memorized by all participants. The defining feature of THEM is deadly confidence and the will to kill. Once done, you can begin.

Intonation of Death

The Rite should ideally be performed Outside under a Starry Night Sky in a dirt clearing where the ground can be drawn on with the finger. Do not use anything but natural materials i.e. No paint. Note however: the time of the Rite is irrelevant.

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On the Earth, the Mistress creates the Threshold symbol and this opens a Gate.
Below the Gate, the Master draws an Acausal pentagram: a Tetrahedron within a starry black chaos that corrupts the boundaries of an inverted pentagram. See fig.1.

Ritual:

Mistress: In the Aeon of Fire, beneath the glittering gaze of the starry Abyss,
We Remember.
Master: In the Spaces between Worlds, where the Bornless and Lucifer wander the Angles,
We Stand – And Remember.
Master: To this Nexion beyond Time and Space, we touch to return, that to be returned,
And Remember!
[The Mistress places the dolls under the plinth of the Gate symbol.]
Mistress: By Our Black Will is the Threshold that seals made thin and the Gate thrown open, Agios!
Mistress: Come forth from the Labyrinth of Angles, Gods of the Crawling Chaos and devour these Burned Stars!
Mistress: We Return these beings to Being. They have no place here,
where we Remember THEM.

The participants stamp the dolls into dust with their feet in a controlled frenzy and throw the pieces outward in any or all directions from the site of the Rite simulating their targets destruction. The Rite does not end with any kind of banishing, or closing of the gate. Once the wax fragments are dispersed the participants simply leave. There is no formal closure of an acausal pentagram only a detached contempt for those cast into it.

Notes from the first ASOV meeting:

It may be of some use to comment on a few pointers regarding the future delivery and intent of the rituals performed at the ASOV Inaugural for future aspirants who take the lead and run a meet.

The first is that I did not have written notes. Over the course of a few days I wrote and rewrote the rite, and committed it to memory. I also accompanied the rite with physical actions which helped serve as a reminder of what came next. Having enjoyed several beers to join in the celebration and relax I was nevertheless very wary of my alcohol intake in order that I did not forget the appropriate actions or words. What I said, came from my heart and was delivered with a loud, confident and fearless voice. It is understandable that on a first meet there are doubts and fears of what others may think should we choose to shout or let free our emotion - and breaking that reluctance to be at one, to freely contribute without fear of how one is going to appear or be judged, is tantamount, absolutely vital to any performance of group sorcery. I am for instance quite at ease wearing glasses and silly hats, joking about my own foibles and not afraid to strip naked, direct a group of people in sorcery, or speak to groups of people. I am extremely confident in what I do and am - and this inspires others. It creates an atmosphere of power, and trust, and freedom. It is advised that anyone running a meet develop the same confidence for speaking in front of others, delivering a powerful intonation and/or chant, and being very well versed in ones material to the point that it is automatically remembered and thus spoken from the heart.

As I have said on a few occasions, Intent is what matters. Not the tools. The Thurifer we intended to bring whereupon ..... would walk around the circle and incense the area, was forgotten. The bells we noted ..... brought, were not around for the AOF - but we made do. No-one was any the wiser that the ritual went other than the way it was planned. A Sorcerer must always be resourceful and work with what they have - plans fall down, chaos changes things, but there must always be flexibility and readiness to adapt and continue. That we were an hour and a half late to the meet changed a few things, but by and large the loose itinerary was still used to give a sense of structure and timing to the unfolding of the nights activities. What was important, more important than following the itinerary to the letter - was observing and feeling, watching and enjoying the unfolding dynamic between the people present: it was necessary to note that if people were speaking excitedly and meeting others they hadnt to let that develop of its own accord, to note the rise in chatter and the fall when people had exhausted the present amount of conversation - and Then, to draw them back to the itinerary to give them something to do so they were not standing around bored or listless. Had I simply insisted everyone be present at a certain time I should have simply been trying to plaster a strict doctrine of to-do's over an organic meeting of new minds and faces: this is very important, and a skill that must be honed. A plan is useful, but its the people that matter. Interrupting conversations to do something on a list helps no-one - far better that the Master observe the rise and fall of peoples doings and base their timing on that - with respect to the roughly itemized itinerary. We must always expect things to go wrong, people to be late, some key item to be forgotten, some "inconvenience" by weather or other fortune - and just adapt and go with the flow. Trying to adhere slavishly to a list of things will only clash horribly with the organic energies of the natural dynamic of a group unfolding itself to one another - and at the end of the day, THIS dynamic is far more important than all the rituals on a list. That it simply took its own course was amazing. I have come to trust synchronicity and my judgement of character but this meet was truly amazing to observe.

It should be noted that everyone was treated as equals: there was no gender typing, the women were not left to talk amongst themselves nor to cook or mind the fire; the men were not charged to gather firewood or put up tents: the single most important thing about any group like this, I think, is to simply get into it, get ones hands dirty, do what needs to be done, without complaint, without hesitation, and others will follow. It's of no use waiting for others to do something - one should always just do it themselves, allow others to step in and take over or assist, and then move onto the next thing. I did what I wanted to do, what needed to be done - if others weren't willing to do it that didn't matter I was going to do it anyway- as it turned out, I was among capable, admirable, determined spirits who did not need to be asked, or told, and just did - we worked together like a well-oiled machine, an almost military precision and that was Very impressive. For this same reason of dynamic - people were sent randomly in twos to 'check on the cars'. Giving two people who might not ordinarily speak to one another time to talk alone without the pressure of a group helped lubricate friendship and trust - just ten minutes alone with one another was enough time to have a talk, share a smoke, and get to know each other - whilst having a 'purpose' to complete gave the social interaction, meaning and direction. Done with a few couples, it was not long before everyone was talking to everyone with ease. [See, Keeping the Bastard Together]

We learned a few things along the way also: to cook corn in the shallow pit off from the fire pit not the centre, to bring some different foods - pumpkin perhaps, and more sugars. A kettle. I will definitely make damper next time.

We were not able to do the nunchuku, knife or chant training - but the mere fact that we were able to sit down and get to know each other more than made up for this in terms of constructive team spirit. The camaraderie of a group is what makes or break it - and its what made ours a resounding success, a powerful springboard for future gatherings. The confidence, leadership, structuring, delivery and organization of a meet is important to get right so that people are not left feeling alienated from what is going on, yet not told what to do. Because of the informal dynamic of the group, with people chatting comfortably and at ease with one another, I did not deliver various lectures in lengthy sermons, but kept it informal, short and to the point. This meant flowing with the dynamic around me, not challenging or disrupting it. Thus the whole night was passed with ease by all - time flew, because we were having fun and it seemed like one continuous event.

A rough estimate of the cost of the meet is about $400.

The sheer amount of information to remember about even a short rite like the AOF requires some work. I anticipated some nervousness, or drunkenness ;) on my part at the meet might cause me to forget the words or actions. I therefore broke the rite down into simple mnemonics. Instead of trying to remember all the words to Diabolus as well as all the words to the AOF, I simply wrote the first letter of each line of the chant so I only had to remember a string of seven letters, prompting my memory to fill in the rest. I also broke the rite into letters, I, I, T, C, etc the first line of each delivery to remind me what came next. I developed physical actions to accompany the rite not only to help me remember the procession but also to involve more than a voice, to involve the physis of the body, to create mystical movements that reflected the forces and forms spoken of and intrigue and add an element of motion and interest to the Rite. Sorcery is like Dance - you must simply let yourself go in order to produce the required magic. To stand stiffly, uncomfortably, unmoving, and read from a sheet... well you get the idea. It sends the entirely wrong message, it smacks of disorganization, insincerity and lack of confidence. Your actions and words need to inspire others to relax - so you too must relax. Sometimes things do go wrong - and its ok to laugh - and then proceed. Laughter is by far the most dangerous of all forces - even the Devil fears it. Learn to laugh at yourself harder than anyone else can so when you fuck up, its alright, just part of the show, and keep going. Know your role so well it seems effortless - even if it isn't.

The importance of getting a ritual right, is practice. To fuck it up in the middle by forgetting the words or actions and pausing longer than necessary or stopping completely is not the end of the world - but it is disastrous for a Sorcerer and all the participants involved. Rituals require an organic flow, a natural unfolding delivered with confidence that engenders trust in the Master to guide and add structure to what would otherwise be chaos. Thus it was vital to explain in brief, the nature of the rites performed and the actions required by the participants beforehand. Ordinarily I'd have given it longer between rehearsal and performance - but adapted to the feeling around me, deleting it almost altogether to meet the expectant anticipation and need to DO that was emanating from the group. Beyond this: everything else in the way of organization and implementation of a meet should have been demonstrated by the inaugural and come (and evolve) naturally.

Respect those around you - not everyone will want to perform or participate in a given rite. Offer the choice but never demand it of anyone. At any rate, if you have to perform it solo - perform it solo. A Master needs no-one else to get things done. If the energy is not there, create it, move through all obstacles and act as if you are the only one there.

Addendum: Aeon of Fire

It was suggested by ..... that participants kill something inside themselves rather than the traditional use of the rite against an external enemy -say, the Pope. Because we could not locate the Temple's acausal pentagram mat (appears in OA 28) to highlight it with glow in the dark spray-paint - we used the fire itself. Which exquisitely reflected a living acausal pentagram and the moving geometry in the starry abyss. People gathered around the fire and held crucifix. They were explained the nature of the rite and how it works. Everyone was told to think of a time when they killed or were in a position to kill/felt like killing and to revoke that memory so as to relive it and all the emotion they felt. They were instructed to think of something they hated inside them and to kill it, to pull it out of themselves and pour it into the cross - to imagine red glowing tendrils coming from themselves and taking the killing energy with them wrapping around the cross, causing it to glow brightly red. While they did this three of us chanted Diabolus. Then the words of the AOF were delivered, loud and confidently to all and the night. Black magic is no time for shyness, or being frightened of a ferocious booming intonation. It is not for those who get easily embarrassed but for those who exult life and the forces it represents. There could have been more time between rehearsal and performance - but I felt there was a great need to finally perform an act of sorcery together after waiting so long that it need not wait. This sorcery, has grave and solemn consequences, it is very intimate and private, very powerful and often painful - it is advised to check on others briefly who have performed it, one needn't say anything but just sit beside them, to passively remind them they are not alone, there is support and silent understanding - and then just leave them til they return of their own accord to the group. Laughter is very powerful - and we all made use of it. That is how you know you are amongst dangerous people. But the Master must also balance this freedom and mirth with a seriousness and respect: too much of either can tip the dynamic too far one way causing those who desire a certain solemnity for some matters feel it is being taken too lightly - while taking things too seriously can be a depressing deadweight on those who would otherwise feel relaxed.

Balancing these requires practice and experience working within groups and being able to read people. Body language, where feet are pointing, whether arms are crossed, tone and pitch of voice, power play, space between people, amount of eye contact, who talks to who, the amount of laughter, the amount of conversation, etc are important to observe. For you can use these cues to evoke changes, get some to work together who might not otherwise do so, or read the "ley of the land" to enhance the group dynamic if you can identify what is ailing it and where.

Unless on those rare occasions you simply get the right people at the right time and place. Which we did.

And whilst 'right' body language is interesting to observe - when the dynamic simply goes like clockwork, you feel it, and when you know what it is supposed to feel like - you no longer have to watch it. For then it is an act of magic.

ISS/h

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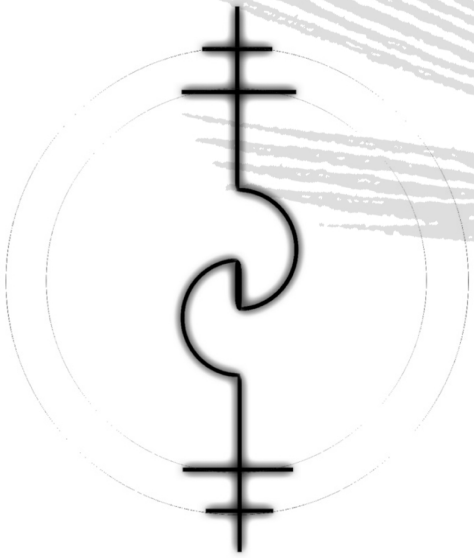
Perception and Queastellyeah

Every ending is a beginning, just as every beginning is an ending. Often when one thing gives way to another, many see only the one thing giving way, perhaps failing, dying, or vanishing. Others may see the second thing as winning, surviving, or remaining. Reality, however, is not so simple, and not nearly as organic in nature.

"Matter and energy can neither be created nor destroyed. The law of 'Conservation of Mass' demonstrates that during any chemical reaction, nuclear reaction, or radioactive decay in an isolated system, the total mass of the reactants, or starting materials, must be equal to the mass of the products. In physics, the law of 'Conservation of Energy' states that the total energy of an isolated system cannot change—it is said to be conserved over time. Energy can be neither created nor destroyed, but can change form, for instance chemical energy can be converted to kinetic energy in the explosion of a stick of dynamite. A consequence of the law of 'Conservation of Energy' is that a perpetual motion machine of the first kind cannot exist. That is to say, no system without an external energy supply can deliver an unlimited amount of energy to its surroundings." Wikipedia

Now, several of you may be asking yourselves why it would be important to address this scientific understanding before an audience primed for authoritative essays and lectures pertaining to occult matters and exeatic experience, and the reality of the issue is that we are discussing precisely that. For all the "doing" that possibly sets one apart from the masses, it is a "knowing" or at least a "sense" that serves as a foundation to the action; you might call it the motivation. One may not be a part of the masses, socially speaking, yet one remains to be a part of the mass, physically speaking. No matter the actions or perception of an given 'individual', the mutation directly affects the overall system, as no individual exist. The perception of 'self within environment' is false, as ones environment is an artificial production of human perception, and no individuation exist between the seemingly separate circumstances, materials, and organisms therein. Ones thoughts and actions are nothing more than energy and matter changing form, while the overall entropy of the system is unaffected. It is most logical to recognize ones actions as transformations, rather than actual changes.

There are no individual events, beings, or phenomena, and as intellect and philosophy operate within the physical realm, they also operate according to the physical realm. Much like the concept of 'self', 'individuation' should be recognized as taking a seat alongside the myriad of false belief systems, legal systems, and otherwise nature-restraining and intellectually limiting concepts. All seemingly isolated systems are subject to, and expressions of, their underlying structures, which structures are themselves contained. I'd suggest a closer examination of the concept of 'individuation', and it's limiting influence on one's own perception. Mathematically, the structure and arrangement of things would be referred to as permutation, however, N913 uses the term "Queastellyeah", to acknowledge the structure of perceptional permutation of our unique point of view in this universe, which we view as a much more honest, and productive, approach, not to the universe that surrounds us, but the universe that we are.



The Queastellyeah is a symbol that represents entirety and totality, the completion of all dynamic objects and phenomenon, the encompassing of every cause, and an indication of the total effect to have occurred, or to occur, within a given causality. "Void" is a term used to describe the 'area' around a visualized 'Queastellyeah', or 'Queastellyeahic segments' which represent elements of the whole. The Queastellyeah indicates perceptual transcendence of the causal reality, recognizes it as fractional, and also represents causal human empathy towards 'this' causalities existence, recognizing that any process, stage of development, or state of being, that is seemingly active, or existent, by standards of human perception, is actually a complete object, enduring and consistent within Void. For N913, Queastellyeah is a proclamation of transrational participation within Void, and an acknowledgement that 'beginning and ending', 'cause and effect', 'space time', and such states as 'consciousness and unconsciousness' are fixed, absolute, and entire, within Void. Each segment aligns so as to amount to completion, whereas the Queastellyeah symbol itself represents the complete concept, or abstraction, associated with one's meditation or visual work.

Self, much like individuation, limits ones work. We can easily tell others how they ought to think about our person, though most are unable to see through the aspect of 'about'. No attempt to offer someone your being will be successful, and likewise, few realize the implications therein. The self as we define it, not only holds the quality of being something others cannot view, but inadvertently holds the quality of being something we cannot command, demonstrate, or utilize as we see fit. Obviously self is not an organic aspect of the biological condition, so what does this imply?

As nexion, certain energies are conducted via our biological conduit, from one realm to another, however, just like the human eye, all nexion have a blind spot. The function of the Queastellyeah is to constantly observe one's own position as a segment 'of' the universe, rather than a 'self' within the universe. Nexion often believe them-self to be, or identify as the very essence of the energy surging through their conduit, blinded to the actual environment in which they exist, and oblivious to the fact that their nexion is actually the source of that which they are driven to find, forge, or fight. This is a failure of 'personal' perception, and yet such delusion is often the strength of a movement. The pursuit of logic and practicality is, in and of itself, a practical manifestation of logic, though the nexion will see only illogical practices and destructive belief systems. Likewise, the pursuit of hygiene is, in and of itself, a manifestation of hygiene, though the nexion will be driven by an overwhelming disgust for the environment in which they see only filth and sickness. All the while the overall entropy of the universe remains unchanged, and doing little more than rearranging the permutation of segments which can neither be created nor destroyed. Queastellyeah.

Self can only exist in the blind spot, like a cork that plugs ones nexion and ends the flow of energy through ones conduit. 'Self' functions as an unmovable idea that permanently occupies ones biology and prevents access to, or awareness of, other universal segments. 'Self' demands constant attention, resources, and gratification, and by inadvertence, renders each of these unavailable for any other use, however, much like the blind spot of the human eye, it is possible to discover a nexions blind spot. It is possible to discover the natural Void that is in fact ones nexion. By natural course, we as nexion are Void, vacant, unoccupied, and bridge the vacuum between here, the rest of here that very few can see, and there, which only we can see. The saying goes something to the effect of "It is hard to fill a cup that is already full". 'Self' fills, occupies, and corks, a nexion, and makes it impossible to bridge the realms.

N913

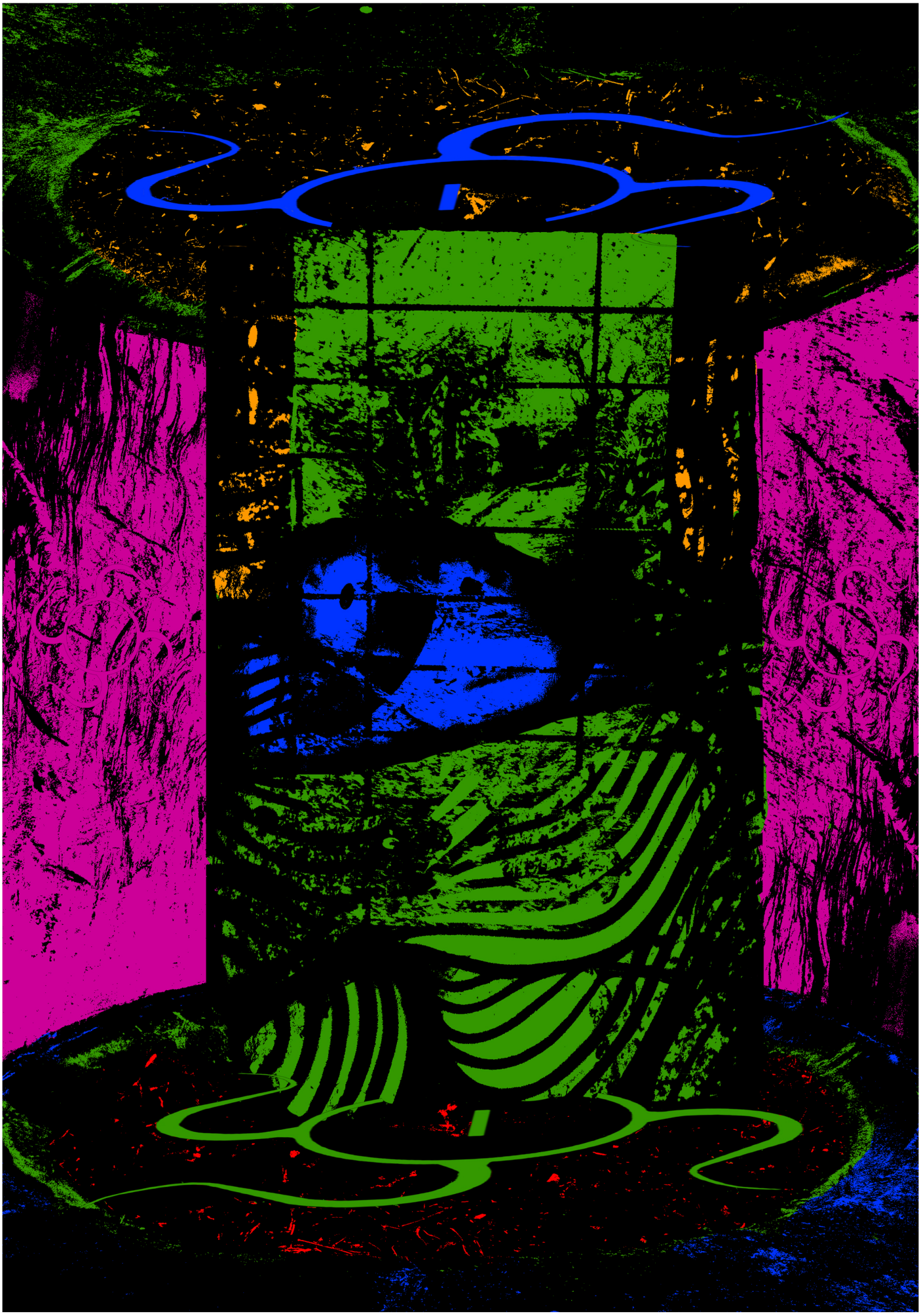
You!

You despise others when they lack that which you yourself lack. You make demands on them that would fulfill your own ventures. You mock those whose inability matches your own, and you hate them, because you hate yourself. You look into the eyes of another and recognize only your own mirror, and curse them for it, and they do the same to you. This you call society, and imagine a thousand thousand levels and classifications, each and every one being the highest, each and every one being the lowest.

You!

You cannot see me ... because 'you' are in the way, and I am on the other side of the mirror.
This that "i" am, is filled to the brim with Void, and herein lies room for nothing else.

By N913



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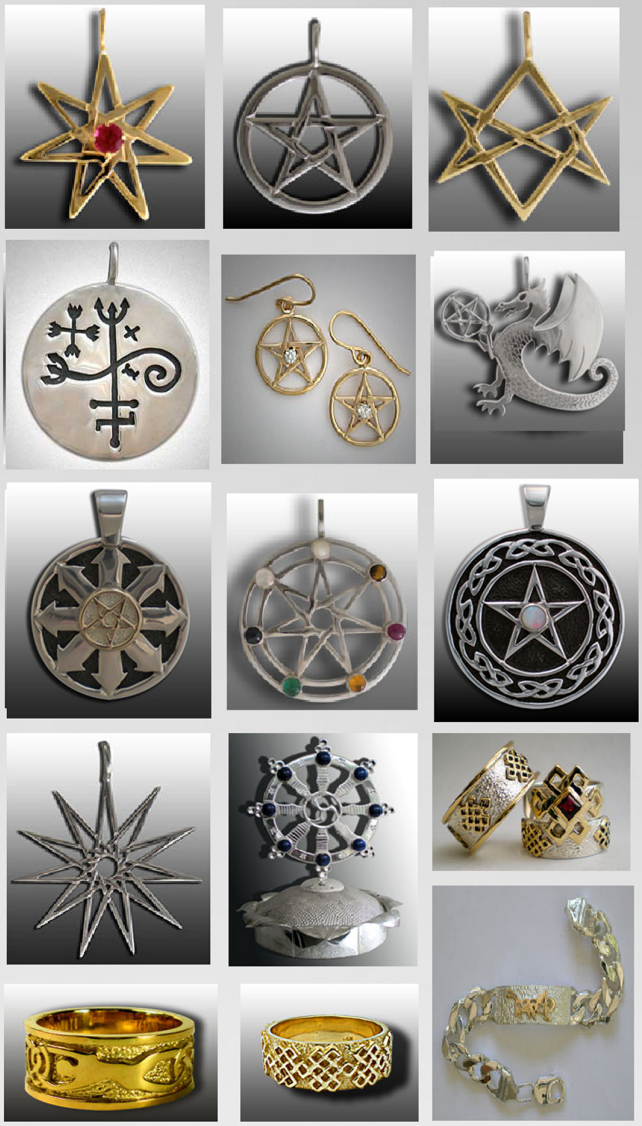

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Our Rite of Remembrance

Charging of the Thrasz

This Rite has been designed to connect ALL of the members of THEM and the ASOV prior to each meet who are absent from it physically. It is the first part of charging the Thrasz to be performed during the creation of the Fire Pit's used at each meet or when charging any ceremonial Thrasz symbol during solo or group sorcery. (The second part of charging the Thrasz is the Galdr or Rune Song specific to the Thrasz). It will help unite us all across the world and Australia despite the vast distances in geography - and is a tribute to each member so they know they are being thought of and remembered even if they cannot physically attend a meet or be present for sorcery by members of the Temple.

[Only members who are not present are mentioned. A full candle is lit for each missing member and placed on a standing symbol of the Threshold or one drawn in the dirt. - if there are not enough candles to represent each member, their names are carved into one candle.]

It is as follows and should be ammended to include new names as membership grows - :

"Herein with this symbol - We Remember those of the Temple of THEM, those promethean adventurers across Australia and the World.

Whose lives, energies and contributions have taken us as far as we have come.

Whose insights and generosity have shaped our knowledge and our journey as a collective.

We remember and honour them as if they were standing here, in the flesh among us, participating in our affairs.

(Isa Rune Sketched) - As I draw the Eye we stand them here among us as individuals in spirit, as if we can see them right before our eyes.

(Sphere of Void Sketched - completing Dragons Eyeball)

As I enclose the Eye within the Sphere we celebrate the synchronicity that has gathered us here tonight/today together within the great land of Australia.

Across Australia we honour Them in the North, East, South and West.

As I draw the North Arm we remember and presence those Ones of THEM in the North- In Supra Solidarity.

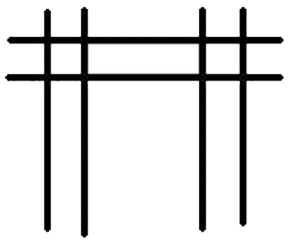
As I draw the East Arm we remember and presence those Ones of THEM in the East- In Supra Solidarity.

As I draw the West Arm we remember and presence those Ones of THEM in the West- In Supra Solidarity

As I draw the South Arm we remember and presence those Ones of THEM in the South- In Supra Solidarity

We celebrate these men and women! They stand here among us as part of the wheel we now turn.

ISS!



The Threshold Symbol

T h u r i s a z R a i d h o A n s u z S o w i l o A l g i z

THEM Directive's Analysis

An initiate's reflection and rationalization on the value and future outcome possible through implementation of the Directives.

As a very short introduction, as precursor to my views or interpretations on a select few THEM Directives chosen; I must say that being initiated in THEM proved to be time consuming but valuable. I was hinted to pay close attention to the layout of the site, and it's content. Upon slowly saving the website word press, page after page; before the downgrade in October 2014, I stumbled upon hidden knowledge. My opinion generally is that Left Hand Path occultist, such as myself and many readers of OTO Anorha, crave sinister knowledge, hidden phrases, symbols or actions that may give higher levels of consciousness as well as connectivity with powerful dark entities; or visualize being able to do so. Why do I buy occult magazines? As well as expensive Black Magic Occult books or Grimoires? Why do I buy certain key ritual items in order to have a greater connection with the dark recesses of my mind? I always had a lust for learning and reading sinister books or writings, tales and legends. It is understood that occult knowledge is earned not handed freely.

Upon taking generous time at a later date, the content of the Directives gave me new goals and objectives with a renewed oriented mind-set towards the sinister dialectic. The following monologue is a personal review of my selected favourites, out of the 55 THEM known Directives; accompanied with my commentary on their value for myself or each individual reading this, who is part of the active satanic/sinister community.

Directive A-49

Stoke a fire with enough fuel and it will burn indefinitely. Even, out of control.

The fire is a symbol of power, a regenerating destroying force. Prometheus as we are told, in tales of old, gave it to humans to harvest in exchange for his freedom. I must take this in consideration and make sinister use of it, to incinerate and re-create such as a Phoenix. No matter where you are, and what you have to your disposal, if push comes to shove we all posses or have the ability to harvest our inner fire. This energy within, this inner flame, as seen throughout history, can cause humans with determination to overcome seemly insur-mountable odds. We have seen this in modern times with guerrilla groups, bands of mercenaries or rebels in any geographical area overrunning with violence and murder the system that rules them.

As any true woodsman knows, a fire is always hottest when kept steadily active for an extended period of time. You do not have to overload wood in a furnace, or pit, to keep a high steady degree of heat; much like constant pressure from a small band of armed revolutionaries. I strongly believe Directive 49 to be something for anyone likeminded to believe in; but only the true will adhere to it, because heat never comes without a price. This concept applies to all humans, this causal force of nature called fire. That no matter what, Fire kills any living thing, flesh and skin disintegrate as well as bones char. Fire can make a very good blockade or create a time lapse for a much needed diversion. Be creative, Fire will protect your back and vanquish thou enemies, but do not keep your guard down or act foolishly, for you shall suffer its burn.

Much like fire that rises steadily, think about being pushed in the corner, where there is no chance for flight but only to fight. The sinister flame will emerge out of me, gushing up burning my being. This flame, powering this iron will to live, no matter what the odds. Instinct for survival fuels this flame, total opposition overcoming by extreme force. Not purely animal, however this animalistic aspect of fight or die, fuels what one could call, Lycanthropy. It's in between the sane and insane yet a sinister force above the Ethereal and the infernal. Roast your enemies alive with hells fire by Molotov cocktails, steady street vigilance will always win.

Directive A-45

Remember the force of Progress. Every smooth transition from one social event to the next, every flawless transaction of industry and economics, every unfailing schedule on time, every box ticked, 'i' dotted, is oiling the Machine. Kill the Machine.

This is a very real and necessary directive, although not totally complete. Industrial and Commercial progress in any society or nation is what the banks and the machine feeds on. This is an evolving systematic ZOG oriented machine feeding on the people's lives through their long hours of labour. Like the above mentioned anything helping advancing the corporate, private or public sphere, in any nation, is part of the problem and funding the machine. We have been conditioned from childhood to follow the system, to help the government, to assist the authorities, to do community work, to pay our taxes, to give tithes to the church, to assist the less fortunate, to pity the weak third world scum... As soon as an individual awakens the black flame inside himself, his sinister force gushes out of him. He may begin systematically find flaws which in turn will directly damage the machine gradually bit by bit. Politics and the Economy are the grease and oil of the machine's motor, throw fire to burn it down by consciously creating obstacles. The machine and it's operators do not for-see the powerful effect of a dedicated and conditioned group of rebels with a sinister agenda. For many of us this mentality, of naturally helping the sinister dialectic, comes with our life style. Many support the machine without seeing the long term effect of aiding the hubriati's unchallenged authority. Do not only kill the machine, Disassemble it entirely forever.

Directive A-42

Remember the force of Sorcery. Magic is not dead, merely wounded. The world around us is a neutrality splitting at the seams with weapons that pulse with violent rage, to be used either by or against whoever is first and last to use them. Identify and draw from those violent pulsing places and spaces that emanate with it.

I remind myself that there has always been sorcery in humankind's history. Tales and Myths of unseen unknown powers deriving of unknown acausal openings on our planet, or strange visitors at isolated locations. This acausal energy flowing through mankind, through

physical portals, is taking causal shape and form. From pre-historic drawings in caves, hieroglyphs in pyramids, statues and symbols across all languages and cultures, the world is filled with fragments of sorcery for us to connect to as well as use.

I sit and thank the Dark Gods, for their mercy in allowing me to be saved by sinister insight, and true Magic. I remember that during the early period of history was only understood by a select few, an inner circle of academics and philosophers. Sadly, much like today, real magic practiced by authentic people is very rare, wounding the progression of the esoteric arts. As described in this Directive our world is full of violence, rage, hatred and malice. I, as we all, must focus on the sinister dark energies channelling through causal space and time. The pulsating places or things that emanate sinister acausal energy, I must greedily drink myself into oblivion with these energies for whatever uses they may have through the use of my mind and my human body.

A crypt, An old Cemetery, an abandoned house, a murder or violent crime scene, old battle sites, old grave sites, even a deep glade far into the forest; all these examples and many more, have the potential to be a Nexion spot for acausal energy to seep in our world. These places give inspiration and power. We can put ourselves in the situation of people who have suffered before us. I shall connect with their everlasting presence by feeding on past forged memories as well as emotions.

Directive A-40

Remember the force of Absurdity. It is the true face of things when the skin is ripped off. Life can be long enough for friends and enemies to trade places repeatedly. Do not take anything too seriously. When the Wheel spins fast enough and the fragile sticks propping up forms collapse: It is all revealed as Madness.

Absurdity sometimes makes the most sense, some may say. Some of the craziest ideas in history, such as bank heist , drug cartel operations, military invasions, tactical operations were all successfully processed by unrealistic absurd means. Speaking for myself, I was conditioned most of my life to adhere to the Judeo-Christian dogma and all its zealous goals. I was placed a mask of fear and oppression that kept me scarred and obeying the Demiurge. With time and hours of research, combined with personal sacrifice, I came to my own conclusions; that the sinister Left Hand Path which was misunderstood and condemned for centuries was absurdly truthful and enlightening.

I have experienced much in my life time, living a life of organized crime for a period of 4 years, and serving jail time because of it. This absurdity set me free and fuelled me to be an extremist and risk taker for the rest of my existence. Although I have suffered because of some bad choices, especially greed, every action we have will give out a specific reaction in return.

This in my opinion is sinister insight and should never be discarded as a mistake or waste of life. MY insight role gave me a reputation and experiences to cultivate and deepen my inner self. That there is a certain unpredictability to everything we do, and certain forces working behind us motivating and energising us. The mask or face of human reality are representations of the ways the machine and system plays games with all of us, by brainwashing or controlling the legal options we all have. Criminal Records and Background checks, determine who you are and what you can become. I will always be looked at as a criminal, however I can now live absurdity to the fullest. Absurdity is our way forward, breaking the roles played by mundane men covering truth with lies, deceit and secrets; such are games of the weak, real men wear their deeds proudly.

Living the life I chose, with the LHP as my guiding torch, I see that many of so called friends and family left me behind for fear of having the same label as I. I am reviled and criticized as most of us know, loosing people I believed to be kindred and fellow brethren who have vanished. I have seen good friends rob me, loyal friends snitch on me, fellow comrades take advantage of my trust and respect, and so I stand alone with THEM.

For this reason I trust no one, and I take nothing too seriously. In prison we had a saying, believe nothing of what you hear and only believe half of what you see. I have seen rich men fall poor within few years, good looking women fall to desolation and addiction, loyal people turn traitor and selling out everyone they knew. The moral of this Directive is that behind all these forms and abstractions of humanity, all this money and materialistic sewer feces, there are ugly truths to be discovered through the mounds of manure. As much as people try to make themselves seem living rich and happy, all of it can be torn away by black skies with ski mask, or raped out of their grasp. Anyone at anytime can ruin the life of a much deserving asshole. I have learned however that you must only do absurd acts when desperate needy times arise, and you are willing to pay the price of serving time.

Directive A-39

Remember the force of Mortality. Do not take life for granted. Move swiftly and with determination toward your goals. Stalk Death and watch for it wherever you go. It will be stalking you too.

Personally I actually really like this Directive its short and mind shattering. We all have friends and family who pass away before us, but as we remember from the 6th satanic statement in the manual Black Book Of Satan : 'Never love anything so much that you cannot see it die.' Mortality affects everyone at any given point, and no one can accurately predict the death of a mortal being. It's very important not to take life for granted, because Lord Muerte does usually lurk around and get aiming at all those uncaring or careful of the health they are given. Smoking, Drug use, Alcohol, Raw Sex all contribute to the destruction of our body, I must, as we all, should only dabble minimally in such vices to a controlled degree; or see yourself wither away like an old mushroom picked out of its roots.

Speaking exclusively of the Left Hand path, due to the immensity of the knowledge available, I must move swiftly and vigilance toward our goals or pass up the information that can free us of all doubts or fears. Health as well as fitness deteriorates quickly upon getting older, I must not falter and fail. I must flirt with death in a fatalistic zealous approach, walking the edge between life and death to understand where I stand. In some cases where I lost control, with overdose or freak accidents, and went through the abyss creeping towards Death and came back. I, as we all, must choose wisely amongst risky life choices. Everyone has a time of beginning and end, but you may help accelerate or slow down your time of departure into the crusty soil of planet earth or into the acausal realm of existence.

Directive A-32

Remember and embrace the force of Chaos. Very little is required to cause it. Be creative.

Primeval Cosmogony, chaos, the great void of darkness, evokes transformation and diversity. When thinking realistically about its mind blowing essence and infinite characteristics, the suffocating formless anti-matter brings sinister change by presencing the dark on our planet. I sometimes may argue that it's almost always a good thing to put yourself into a bad position by living chaotic actions and facing its aftermath. If one brings chaos, the random-less and viciousness of its nature, one takes disarray and transfers its acausal sinister energy inside their lives. I both must live joy & suffering then I can say I have truly lived. I believe it's all a equal exchange in the end. No matter what the outcomes of positive of negative feelings, emotional suffering out of all things is considered the best emotion to cause progression. Suffering is the catalyst of evolution, of change to life itself. Anyone at any time can use chaotic actions to cause change and transformation to people or to society. Some lucky individuals will get to change history directly by ending their very own lives. Such as martyrs or terrorists, both will acquire fame through chaotic actions or the preventions of such. The life of an individual must be geared in the end to be sacrificed for the greater 'good or evil' of any worth cause, and thus bring everlasting change to the future generations of Drecc or likeminded sinister individuals.

Directive A-30

Remember and embrace THEM: in all their guises and masks. All Gods are better than One God.

THEM believes in the appearance and emergence of acausal dark energy through vessel humans, called Balobians or Dreccs, among many titles. Yet in the end all are one, the sinister guises and masks for example being part of the numious. All Gods are better than One God. David Myatt in his text 'Concerning the Numinous Way' explains that sacred texts, depicting Gods or Divine being's teaching's throughout history, are nothing but abstractions or forms of philosophy limited by boundaries and restrictions. Living the Numinous way is embracing all God's as ways of understanding and living experiences, spiritual or physical.

The sinister legions will focus on acausal energy, presenced through individual actions, or group nexions, bringing forth the Dark God's presence on earth. I must make sure the Demiurge and his legions of angels see our open rebellion by my actions or deeds. I shall follow Lucifer and all fallen angels to the final battle, and give my life to the LHP and sinister dialectic or regret not having done so in my final breaths. I await Vindex.

Directive A-28

Remember and embrace the force of Form. Those wicked shapes that seize us and allow us to seize others. Study them and develop your ability with them. All forms have both obvious and ingenious uses. Forms are the key to shaping the coming Aeon.

From what I know, causal existence and its restrictions are what we understand as physical reality. With all the laws of our planet, we are stuck in this solid rigid unyielding existence. Growing up in a small community and getting in touch with criminals, I got access to a variety of hallucinogens such as LSD, Mushrooms, 2CB, Ketamine and Pcp. Throughout the past 10 years, I have broken all parts of my ego and self with the help of these temporary vivid spiritual experience enhancers. Form is everywhere, it dictates and shapes, it does not diverge from its format. Wicked shapes and forms such as sigils, symbols of evil or sinister images can most definitively get me fired up for combat or in vigilance mode. With sigils, come power. Walking in the street either with racist attire, or with a devil suit or anything anti-establishment you will cause shock and disbelief. Let progress begin by seeding chaos and letting people reap what you have sowed.

Upon using much drugs and mind altering substances I crushed forms, barriers, flushing morals and taboos away like sour milk, and I let my will take the reins forward into the deep ends of addiction and greed. I traded some sanity for some knowledge and life experiences. I then had to drop all chemicals or suffer everlasting damage to my mind and body. Taking what I have learned, I am now working sober to have full visual apparitions and astral projection of such intense magnitude that I can cry of epiphany much as a broken leg. From the flowing of acausal knowledge, causal abstractions and my seemingly meaningless existence, I use forms to scare people, to inform them, to change them, but am I missing anything? How can I cause immediate change for a long or short period of time. I Sit and Reflect, I must use forms to cause irreversible change at any cost.

Directive A-26 and A-22

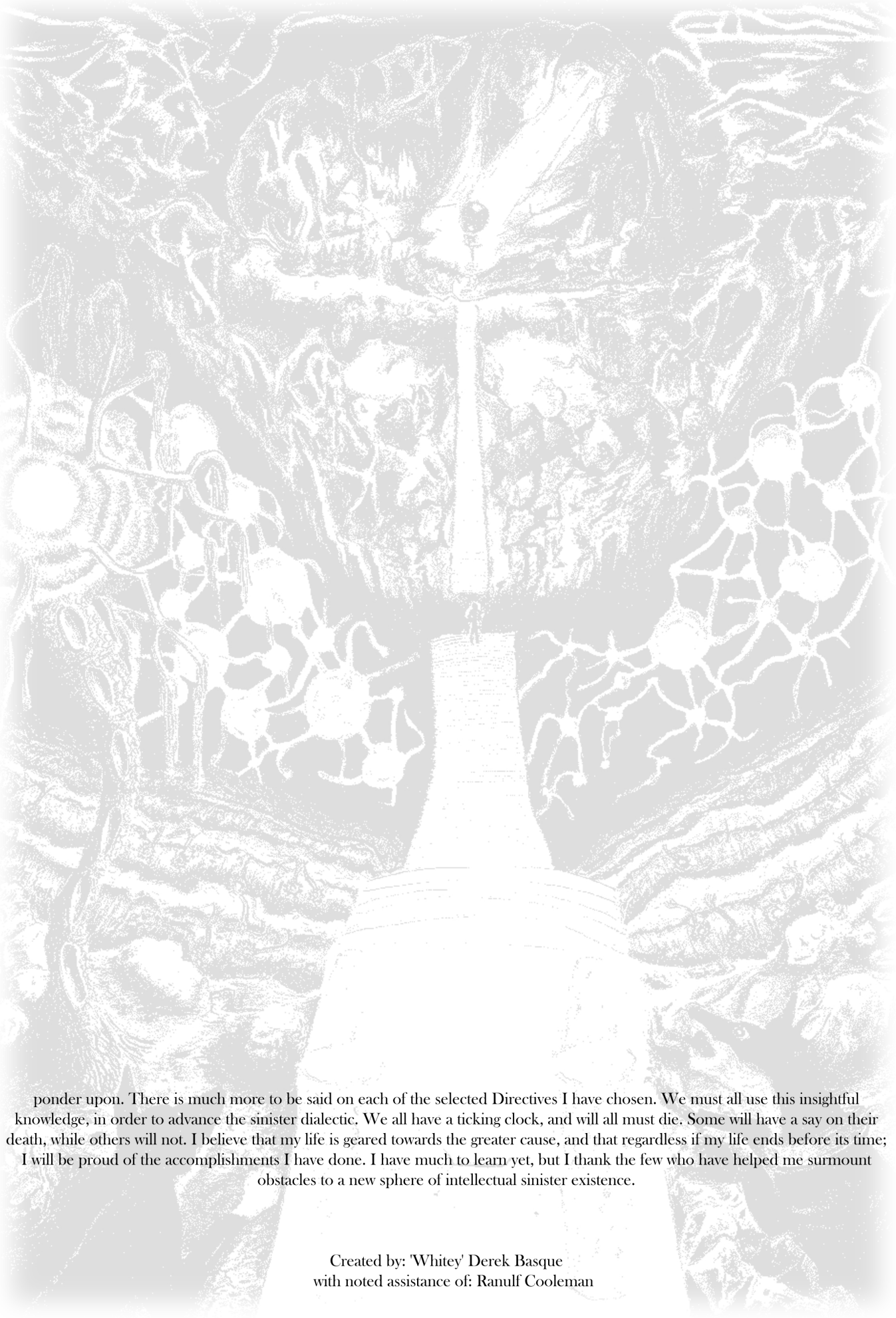
26- Never let anyone see the true face of the monster inside you.

22-Remember and embrace the force of Entropy. All Things have their own life cycles and destinies. Including you. Expect nothing to last and everything to eventually leave you.

I had to add both these Directives together because they fit very well. I personally have let monsters roam freely inside my heart. I let hatred, malice, anger, vices, lust and many other powerful emotions fill my mind. I, as we all, must never let the monster free fully, or risk the unleashing of a force we cannot hold back. As a Dam holding back river waters, I to hold back sinister ideas and thoughts of criminal actions by a thin barrier. The true face of the monster inside me will cause me to go back to Jail or take away life. Only through selective outburst of might, can one keep control of his sanity and freedom.

Following this the force of entropy is not only a reality but an inevitable end for all. Much like nature and its seasons, we also have cycles. Some believe that you can reincarnate after death, and that gives them a false sense of security. I am not that positive, quite the contrary; I personally believe my life is a one shot deal, you make the destiny you forged. We have give or take 50 years to do everything we have to accomplish before dying randomly or selectively at Senor La Muerte's hands. The very last line of Directive 22 gives deep insight into life's harsh causal reality. Everything can be taken from you and don't expect anything from anyone or any help to come. I spent my whole county jail sentence with this solid quotation: 'Hope for the best but expect the worse'

In conclusion this experience of spending many hours in front of a blank page has gave me much to consider. It is one thing to say you can write an informative articulate essay, but it is quite another to pull through with the effort and dedication of a work you can be proud of. The Directives were a hidden gem in the THEM word press, that many have overlooked or not taken the time to read much less to



ponder upon. There is much more to be said on each of the selected Directives I have chosen. We must all use this insightful knowledge, in order to advance the sinister dialectic. We all have a ticking clock, and will all must die. Some will have a say on their death, while others will not. I believe that my life is geared towards the greater cause, and that regardless if my life ends before its time; I will be proud of the accomplishments I have done. I have much to learn yet, but I thank the few who have helped me surmount obstacles to a new sphere of intellectual sinister existence.

Created by: 'Whitey' Derek Basque
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TAROT READING

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REJECTION A:16

Infect corporate memes with them

"Re3ur3itatin3"

Lunar Winds

3rd Sept – Just afterward.
Feeling shaky and downright nasty. With my guitar amp wedged up against my balcony door (the locks are broken), a single gust of wind just blew it open and then stillness.

After meditating beforehand, trying to calm myself, I entered the acausal pentagram. I called upon the forces of darkness and the powers of THEM, opened the gates and remembered...

I didn't have a book so I took 30 pieces of A3 paper folded in half. I removed half of them and still couldn't finish half of the remainder. After writing about two people I moved onto a person, close to me. Even writing their name was hard, but I did it and let what came forth, come forth. I had mixed feelings about going on. Sometimes I'd be possessed to go on in grave detail. Other times I would stop before going on. I was busting to piss so I went into my water bottle so as not to leave the broken circle. Did things that hurt and disgusted me with the intent of rousing that beast within. Will write again after sleep....
[...]

3rd Sept – Upon waking
I awoke to strong winds outside and an inability to even get out of bed. Another single yet incredibly strong gust of wind blew my door open again, immediately drawing forth memories of the rite and the strong presence of the book and ritual items wrapped up in the acausal pentagram mat in the corner of my room. This one is definitely a doozy. Sitting there last night- In my mind, the resounding tandem of the portion of myself chained to that God of Logic and the notion of this latent Dark Sorcerer wandering and exploring the realms of madness and absurdity and the twilight spaces in between that can and could go either way. So, inflamed to do it- to go and call upon my shadow self, that dweller of the abyss, the wastelands of the psyche; The Black Devil, Choronzon- with an almost possession I leapt up from my chair and made the arrangements for this ritual. The night had been spent reading here and there, smoking, waiting for a phone call that never came and generally not doing much and this frustrated me. I suppose having being sick for the last few weeks had a part to play but that lethargy became almost too much to bear.

Seeming very connected to the Luna sphere, that dark realm where the projections of the Shadow are summoned I splayed out the Moon, Death and Lucifer cards. I set up the black fabric I'd painted the acausal pentagram onto, put candles at each point, placed the paper and pen in the centre- all the while not placing my own feet within the circle. I sat on the floor with my eyes shut, breathing in and out- trying to only be aware of the sound of rain outside. With no indication of time, I opened my eyes and lit the candles. I got some Rue incense (only sticks) and lit them with the candle's flame circling the area in a spiral like widdershins motion saying "I call upon the powers of darkness and the forces of THEM. Fill me. Show me. Guide me", I played an album by a band called Bestia Arcana (very Chaotic and swirling Black Metal and Soundscapes) – I then entered. Holding the candle from the top left point of the gram "I need no protection and I abandon myself to you – The gate is opened and I Remember" on the final sound of 'Remember' though almost whispered due to sleeping housemates the flame went out. Not thinking about it too much at the time of course, the amount of breath exerted from that last syllable really didn't seem like enough to blow out a flame. I began to write.

It kinda seemed abit forced at first. Not knowing where to start. But I commenced writing about a woman and her partner. The woman in particular I have fucked before and due to certain circumstances have grown to disdain her severely. On and on- detailing horrible and messy sexual acts with extreme violence. The violence took on an almost humourous tone, but remained really severe. Wondering if I was really drawing on that dark force enough I thought I had to go closer to the source, closer to my own emotions. Beginning with a name, that of a loved one and one that is truly close, and his partner. Even writing the name was difficult as I stood on the threshold between violent fantasies about someone I hate and someone I love. At times I began feeling sick and regretful. But I pressed on, seeing how bent my mind could go. How fucked up I could become against things I would never entertain the thought of out of Love, Honour and Loyalty. The emotions of betrayal came to the surface, but I pressed on- searching for this latent monster. Continuing through people close to me, people I work with, go through life with as well as a violent account of a stranger, a pregnant woman. At one point I needed to piss quite badly, so I picked up my water bottle and pissed straight into it- not wanting to leave the circle. I cut and burned my skin, did and thought things that repulsed yet ensnared me to write more. I got to a point where I was really drained. My mind was almost completely blank. I felt I couldn't process any further. In lieu of abandoning the rite as is accounted, I stopped and read through my writings (most of it was quite illegible)- picturing each disturbing account in acute detail. "I have seen enough and not looked away, I am willing to see more. But not tonight" I got some white paint and painted over the dark breaks in the circle. Stepping out of it, I painted over the last crack- sealing all the ritual items within before folding everything up into the mat. My legs hurt from sitting cross legged for so long and I hobbled around regaining my balance. I noticed when commencing it was 1:20am and when I had finished it was 2:55am. One and a half hours, much longer than it felt like.

Something has definitely cracked, but it is only the surface. I can see why some would resign from this path- thinking about it all the next day, some of the notions made me shudder a bit. The energy in my room seems still but tainted. I however, don't feel scared away- even if it has torn some cracks into my psyche. It is one thing to think about, speak about the latent Darkness within. But when pressed to evoke it from the depths of the mind, writing it onto paper so it may stare back at you in full view- something changes. It has given me a sobering and solemn resonance with what it is to Remember. As grim as it can be.

This is Attempt #1. I shall be taking this dark psychonautical voyage again in the nearer future with a little more preparation and a lot more abandon.

24th Sept – For weeks I just kept the book wrapped up in the Acausal pentagram mat, bound together with string, hidden behind something in a bookshelf. I am almost certain no one had seen it. If for whatever reason, someone had and carefully repackaged it- it hasn't been brought up. But I'm sure no one did. In that time I've had friends in there and my girlfriend stay in my room, with that god damned book radiating it's vileness, suffocated by the black fabric pentagram mat. On this day, two good friends (both Ones of THEM) travelled up to stay at my place. That night, along with a long-time friend (and One of THEM)- we ventured out to a particular coastal headland. The place in question is host to several decommissioned Military bunkers from World War 2. At the surrounding fence of this place; bridled with a very sinister energy- we were confronted by two big signs warning of many dangers. Of asbestos and other health cautions as well as of the rocky outcrop that any innocent misplacement of feet could lead to a lofty fall down onto the angular rock formations below. I had visited this place years ago. I was intoxicated at the time and as such we couldn't locate most of the bunkers due to my hazy memory. We did find one bunker where we spray painted the Thrasz, did some group chant and impromptu ritual. I brought along the book and fabric.

At a point close to when we left the area, I brought forth the book from my bag still wrapped up. I unfurled the black fabric to see the book again. So inert, just white pages until the corner of a page turned upward revealing a few of the words- one of which, a name. As if the thing were taunting me further.

I then burned it, and watched it until it was smouldering ash. I then watched it some more until the embers had completely burned out. At that moment, a single but strong gust of wind blew from the west into the bunker, completing a trinity of synchronous single gusts of wind.

Having a cigarette with ..... on the bunker's roof we both came to the realisation that we were sitting dead in the middle of The Moon tarot card. A new moon gracing the sky, two towers/bunkers and a barren path of rock leading between them. Finally, it was noted that by the deadly and poisonous nature of those pages- the writings; key to the RRC had been the Book of Scorpions.

The Moon card is connected to the Dark Pathway of Shugara, a stage of unearthing the shadow and the unconscious- exactly what the RRC had been. Concluding with this wyrd rendezvous with the physical representation of the Moon card. I then burned the acausal pentagram. We chanted the Diabolus as I held the burning fabric. I waved it around as a flag, like some spirit of fire dancing in the night. The flames grew higher and stronger, licking my skin and burning my hands causing me to drop it. Watching it burn to the sombre notes of that sinister chant. It all felt just perfect. Synchronicity is very poetic sometimes.

-Weeks afterward, I have managed to let go of the distressing feelings while not shutting the knowledge of the rite out.
It has become integrated in a way and It feels pretty healthy to have drawn that dark stuff up.
The knowledge of the Devil is reviling, alluring and holistic.

ISS//A

The Rite of Regurgitating Choronzon

The majority of the time – the mind acts to censor or restrict its immediate desires and impulses either by filtering them down into more socially acceptable alternatives or by learning deferred gratification. The unleashing of the Beast inside of us is historically attributable to the most abominate and horrific releases and actions of the human race – limited only by the already diverse and terrifying realm of imagination – with the exception of dark veins not yet tapped.

Some of this is detailed in Theory of the Beast, and some of the nature of evil and its energetic habit of dropping out of itself (just like the energetic behaviour of Absurdity or Chaos) is detailed in Intelligent Evil (Oto Anorha #32) in order to supersede the tension of opposites and come back over its previous incarnation with unexpected vengeance in an entirely new strain of abomination that leaves us frozen, breathless and afraid.

Choronzon is reputed to be an extremely dangerous arch-demon of the abyss – a force that dwells on the sickening trash and psychic waste spewed forth by the deluge of forms and human imaginings and day to day viciousness of its inner beast that moves in the shadows occasionally sprinting forth with its teeth bared to cause us to become atavistic and permit various degrees of atrocity. Crowley claimed to have summoned C with a friend in a famously recorded testimony wherein his friend tried to destroy/kill Crowley through possession. Whilst one aspect of THEM is the alpha-cynic and that cynicism characterizes much of our writing – it should be pointed out that our cynicism acts as a filter to extract the refuse that attaches itself to the occult and to distil the truths beneath the lies. In short, we believe we are not alone and that there are any number of ignorant walls we maintain for our own protection to keep them out or keep them under control. There are ways to tear down these walls.

This includes a dangerous psychological rite that one can use to access the Beast directly and evoke the Devil's energy in an uncontrolled and frightening fashion. Like many magical rites, it is simple – and acts by putting pressure on a few key variables. We

We originally called it the “Black Book of Satan” /but have re-termed it the Rite of RC (Regurgitating Choronzon) to prevent confusion between it and the publication by the ONA of the same name.

Appreciably, many people require great and difficult instructions, hard to get ingredients, days of kneeling before altars and so on. Maybe they feel they need to work up to it – or maybe they misunderstand just how close the Devil really is to the surface of all of us. [Heresy and the Heart of Darkness]. The following rite is ‘experimental’ – but something can be said that no-one has ever felt comfortable showing us or revealing their exact results or working grimoire. Embarrassment, illegality, taboo, shame, fear, reputation, and so on are all very powerful censors – and there is a good reason they exist.

The shock to the system of the RC Rite can be extraordinary and highly and permanently disturbing. It can and generally does open gates you cannot close without serious complications – and meeting the content that writhes in the Pit is often forgotten or dismissed because the ego so carefully blocks out the horrific throng that assails consciousness, most of the time. A certain desensitization has occurred that rites like the Black Mass help to highlight in regards to the power of our minds to really truly fuck us and make us cower in the corner strangled by our shadows – nightmares still have this power but they are often unwilled and arrive of their own volition. The RC Rite allows a conscious effort into this murky abyss with no protection except that which the individual may have developed through their long-worked for measure against psychic calamity or spiritual destruction.

1) Obtain for yourself a blank book with no less than 30 pages.

2) On the floor, outside or inside, draw/set up a broken pentagram. Also known as the Acausal pentagram it does not have a finished protective circle and the lines of the ‘gram are interrupted at points. The pentagram is envisioned as having a black energy erupting from the centre with its tendrils obscuring the lines of the ‘gram and breaking the protective circle.

3) Light a white candle and place at each point of the acausal pentagram. Burn your choice of incense.

4) Sit outside the acausal pentagram and meditate for a maximum of 3 minutes until you are relaxed. Say ’I call on the forces of darkness and the powers of THEM. Fill ME, Guide ME, Show ME.’

5) Enter the acausal pentagram with your book and a pen.

6) Sit in the centre. Say ‘I open the Gates and I Remember.’

7) Blow out one of the candles and say ‘I need no protection, and I abandon myself to you. Fill ME, Guide ME, Show ME.’
You will shortly begin to write, without restraint, without order, without question: the darkest, cruellest, sickest, evillest things you can think of, with the express intention of fuelling them upon themselves to see how sick you are capable of. You must write until you either Disturb yourself and see the sudden sense in your psychic censors and protection from the Devil come rushing in and abandon the rite altogether. And to abandon the rite remove and destroy all ritual items used. Be sure to first Complete the pentagram before you rub it out/remove it.

Or, plumb the depths of your horrific imagination and cruelty to expose a side of your self your better judgement keeps hidden. The aim here is to deliberately try and disturb yourself to such an extent you break the locks on your defenses and let the Devil in – and suggested means are acts that involve terrible travesties using emotional attachments to loved ones. Once you break those locks – you cannot unbreak them. Severe psychological disturbance and suicidal verges have been reported before by initiates undertaking this rite and complete resignation from the Sinister is not uncommon after performing this rite. If you are ready:

8 . Take a few deep breaths. Open your book and begin writing.
We Remember The Temple, The TEMPLE OF THEM!

+O+

CLOSING:
[Closing an acausal pentagram does not guarantee something did not come through that doesn't want to leave. You're warned.]
9) When you have had enough, stop. Read the book you have written, once to imprint it. When you are finished – Close the book. Take a few deep breaths. Say ‘I have been shown and not looked away. I am ready to be shown more. But not tonight/today.’

10) Now, very importantly: leave the circle and Destroy the book. Burn it or take time to tear it into the tiniest pieces you can so as to be unreadable. There are two very good reasons for this; 1) so no-one else can see how fucked up you can be, charge you for breaking any laws, and get frightened by your Beast (which they will) as the book has the potential to destroy your familial and friendly constructs and relationships very quickly -but more particularly so you cannot return to read them. 2) the second one you may discover for yourself, but the hint is in the name of the Rite.

11) Blow out the remaining candles. FINISH the broken pentagram before you rub it out/remove it. break the candles, and the chalk/material used to make the ‘gram and dispose of all ritual items including remainders of the book.

(12) Optional: Alcohol loosens inhibitions – a glass of wine or enough to get one tipsy without preventing one from writing legibly can increase the hatred and uncontrolled passion of this rite considerably. There are many other variations to increase the energy – these will not be mentioned here but they involve violence and/or sexual activity or any imaginative combination as per Black Mass considerations. Music is also an option – wherein THEM suggest the YUGGOTHIC CHOIR.

“R3m3mb3ring”

Beyond Death Records

Presents

Master of Ascendancy Vol. 1

Digital Download

January 19th, 2015

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The Nameless Rite

The Nameless Rite (NR) takes its structure from the Catholic Mass but is not a strict inversion as it also departs from traditional Satanic ritual sentiments as well. In this regard it does not mirror the Catholic Rite by strict reversal, abandons roles such as Master/Mistress, does away with a naked altar, and marks the prelude to an entheogenic acid trip.

The aim of the NR is to act as a heretical performance both toward the White and the Black Mass. Some aspects do simply invert that of the Catholic Rite such as speaking of THEM instead of One God. Sin is turned inward with celebrants discarding guilt, shame, regret and embracing it as part of life. Some aspects mimic it such as the use of Chant or Song, Priestly Uniform or a Collection Plate in the Rite as in the Mass. Some aspects offer homage to Traditional Satanic performance of the Black Mass: i.e. The solemnity and power of the Rite is built to a crescendo and interrupted halfway through with raucous laughter and blasphemy, making fun of both the White and Black forms of rite and indeed the concept of ritualistic performance itself. Some aspects do away altogether with tradition such as those mentioned above.

The creation of unique chants sets a bold new step away from foreign systems and the further development of a uniquely Australian ethos - the NR being heretical to both Black and White Mass whilst retaining key esoteric elements such as emotional gravity that crescendos with abandoned laughter and various forms of release or catharsis as embodied by the emotional components, sexual confrontation component and the hallucinogenic component. It also acts as a vehicle to construct a powerful virtual Temple to THEM in the minds eye of each participant through simultaneous associations (imprinting) of colour, sound, emotion and memory and subsequent meshing of these phenomena.

The NR is thus challenging, controversial and confrontational, breaks existing boundaries of the Mass and magical performance and acts as catharsis of both.

Contra to the Catholic and Satanic Masses - The NR does not celebrate either Iehovah or Satan as a sovereign God but emphasizes the recognition of a plurality of forces. However it is respectful of those forces and does not invoke THEM nor offer participants over to THEM.

In addition the length and complexity of the Rite and the belief that participants should memorize their respective parts and abandon the use of scripts; the practice, learning, recall and execution of chants designed especially for the NR; the creation of numerous props and the delegation amongst participants of these tasks; the organization and choreography to execute it; and the variety of sorceries employed in the NR represent and train the skillsets required to be successful in the performance of group ritual magic.

Sections:

Italics = Original Catholic Mass Title / [Brackets] Official THEM Title.

0. [Grounding the Present]
1. *The Introductory Rites* [In Our Name]
2. *Penitential Act* [Constructing the Temple]
3. *Kyrie* [Group Chant: Terato Haruspex Engram Maleficia]
4. *Gloria* [Glory to no God]
5. *Collection Plate* [The Giving and Release of Laughter]
6. *Liturgy of the Word* [THEM be with you]
7. *Nicene Creed* [Reiteration]
8. *Liturgy of the Eucharist* [Offerings]
9. [Group Chant - Chant of the Night]
10. *Post Preface* [Revel in the Dance Macabre]
11. *Communion Rite* [Our Bodies who art of Earth]
12. *The Concluding Rites* [Breath of the Dragon]

Roles Involved :

Master/Mistress roles/differentiation are abandoned within the NR as part of letting things be as they are without gender enforcement. In the NR there is are Remembrants, a Guide, a Vulgarite, and a Thurifer.

- Magical Participants are known as Remembrants*(and divide the speaking parts of the NR into equal parts memorizing their respective sections. (*formerly Remembrants, this term was considered too Christian to use.)
- The Guide leads the Rite and helps get those performing it into the right frame of mind. They work with and train the Thurifer, run rehearsals, and ensure everything is going to plan, this includes ensuring the order of parts is known to the Thurifer so the correct sequential taking of places around the fire allows smooth transition between sections and allows the Thurifer to know when to ring the bell.
- The Thurifer is the practical arm of the Rite and is responsible for the timing of sound effects, musical interludes, bells signifying each section, lighting, incense and serving the wine and/or wafers. They also prepare the circle, move and or hand out props during the NR. They are responsible for being familiar with all the props and equipment used. The Thurifer stands on the left hand side of the Guide.
- The Vulgarite, is a Remembrant who at a certain part of the rite, leaves to dress as a drunken priest and returns to deliver a ludicrous, blasphemous sermon, in a reversal of the Collection Plate they hand out small gifts as well as wear sexual icons representing the traditional sexual and classical black mass features such as Osculum Infame. (Sexual Orgy/Kissing the Devils Behind)

the traditional sexual and classical black mass features such as Osculum Infame. (Sexual Orgy/Kissing the Devils Behind)

Equipment

A fire (Charged - see Rite of Remembrance). Firewood. Lighter. Candles (1 per Remembrant). Incense. Charcoal Discs. Thurifer (an ornamental pot used to carry incense). Red-painted solar lights. Black cloaks. Black Mirrors. Wine. Chalice/Cup. (LSD tabs / or mushroom wine). Bongo Drums. Coloured Masks to match emotions. Goat mask. Fake Breast Plate. Strap-On Dildo. Blair Witch shapes to hang in trees (aka Blitchings). Thin rope (to throw blitchlings over tree branches). Strobe light (optional) Smoke machine (optional). Acoustic Guitar. Musical Tracks/Tones. Iphone/Ipod or any portable music source with external speaker. Bell. Disposable Aluminium Bbq Tray (Serves as Collection Plate). $5 notes (To distribute - one for everyone present or Consecrated cakes made of damper.). Mullet Wig. Flannelette. Or priest or friars outfit. Pin (1 per Remembrant for pricking finger) Knife (optional). Elemental Totems representing Fire, Water, Air, Earth. Annointing Oil (or Wine). Symbols of Thrasz.

[This rite requires extensive preparation and every role should be familiar with what they need and how it is used. Who is supplying what should also be organized weeks prior to the rite and re-confirmed closer to the event taking into account travel interstate which limits what can be carried.]

Music

Sombre piece played by Acoustic Guitar or Moonlight Sonata whilst Vulgarite gets changed. On return, O Fortuna or some eccentric piece is played such as hillybilly or Benny Hill type theme to accentuate the absurdity of the Vulgarite's role. Recordings of a continuous note with duration of 1:30 secs for each musical note associated with each mask.

[It is important that rehearsal of these sections be done in full in order that both remembrants and thurifers time the execution correctly.]

Preparation

- Remembrants are to fast and have nothing to eat or drink 1 hour prior to the rite (fast begins at 11pm)
- Remembrants are likely not to have pockets to store equipment so the Thurifer must be instructed as to what props are needed and when - and will hand these props out as well as remove them when they are done.
- 30 mins before the rite (11:30pm) a bell is rung once by the Thurifer to indicate when the Remembrants initial meditation is to begin. On hearing this bell, Remembrants are to put on their cloaks, light a candle and find a location to be alone to meditate silently on a symbol of the Thrasz for 30 minutes. There is to be no speaking during this meditation. Remembrants are advised to use this time to go over their lines and prepare themselves mentally for what is to come. Remembrants should also have their allotted masks with them, and ensure to rest them on the back or top of their head in the correct order for the 'Construction of the Temple'.

- An area away from the fire is set up for a costume change - a sheet between two trees for example, or a clearing selected earlier that obscures the Vulgarite's changeover. Any necessary equipment for the costume change is to be placed there including the $ notes, chalice, wine and aluminium bbq tray. Both the Thurifer and Vulgarite are to check this equipment is stationed at the changeover area prior to the rite.

-The Thurifer marks out two lanes forming a path approx 3ft wide with red solar flares leading to the fire. This is the route taken single-file by returning Remembrants who assemble themselves around the edge of the fire. During this time the Thurifer does a sound and prop check. They may speak quietly with the Guide (who may be meditating) to discuss details. Props include Black Mirrors, Elemental Totems, Oil, Pins, Thurifer, Incense, Charcoal Discs and Iphone.

-The Thurifer rings a second bell after half an hour of meditation signalling when the Remembrants are required to return to the fire and perform the rite. (Midnight)

-The Thurifer is to prepare the crucible with incense while the Remembrants are absent. Charcoal discs approximately burn for 30-40 mins; with two incense passes required in the first 20-25 mins of the Rite one disc should be adequate. Note that the Thurifer may have a written copy of the rite in order to time the bells separating each section once the rite has begun. There are fifteen bells in total. Three that prep the Remembrants prior to the NR and twelve during it, one separating each section. This makes a total of fifteen bell uses (numerically equated to the Devil).

Tibetan Singing Bowl used as Bell/Gong in the Nameless Rite.

-Positions around the fire are marked with a black mirror at specific points to indicate where Remembrants stand (approx 3ft from the edge of the fire). There must be enough room for the Thurifer to wend in between Remembrants with the incense without risking injury from the fire.

-If using additional Lighting and music, checks should be done prior to rite. a charged Iphone with the sound files stored on it is adequate and should be arranged in such a way to make the files sequentially accessible. The Thurifer must be familiar with any equipment that plays sound effects to correctly play required sounds throughout the rite.

-Remembrants should return to the start of the solar path in the order that the Thurifer decides.
-Generally speaking, only suggested text is given here; since strict repetition is too religious, there is no onus to repeat the exact text. The actions, gestures, motions must be imparted impromptu by each speaker except where stated - therefore it is important for each Remembrant to memorize their sections and the general gist. It is easier to fix a mistake in delivery if familiar with the general content and intent of the section with ad libbing and to continue onward.
-The Nameless Rite begins with a grounding in the present.

[0] GROUNDING

Guide:
Spoken: "Breathe. Become aware of your surroundings. Ground yourself in the present. Here and Now. Feel gravity. Feel the earth beneath your boots. The cool breeze or the sound of the fire/trees (the dense silence). Smell the air and the incense. the blood rushing through your veins. Let these things evoke memories but stay in the present. In this memory. Try to hear your heartbeat. Note the positions of your hands, the muscles in your face controlling your expression. Feel the energies of those around you, filling space with their presence. Know that you are travelling at immense speed through space. And feel the presence of massive spheres wheeling about the earth in elliptical paths. Both outside you and inside you these forces live. Though these forces be many and massive your perception is your own. "

[Thurifer - Bell]

[1] IN OUR NAME

Guide holds up hand to prompt: "Terato, Haruspex, Engram, Maleficia." (Spoken in English together in unison)
Left feet stamped loudly in unison. Remembrants hold up Black Mirrors with both arms and stare into them

Guide:
Spoken: "Look deep into the entrails of the Monster - Remember - and become One of THEM. In our name by our achievements. Under the grace of no Lord, but many, Those being the Powers that Be, the endless names and forms of THEM. We Remember. Under the Eyes of the Temple in the flesh in the theatre of the Phyrm, through the sign of the Thrasz; a symbol of Lifes desire for Evolution; we stand in Supra Solidarity and Remember."
[Remembrants place mirrors at feet - or Thurifer collects them]

[Thurifer - Bell]

[2] CONSTRUCTING THE TEMPLE

[Thurifer walks around circle weaving in and out of the Remembrants holding crucible (thurifer) with lit incense.]

Guide:
Spoken: "Brethren, let us consider the ridiculousness of sin, guilt, regret, shame - and the gift in being a part of the sacred mystery of life – to be an explorer of this world but once – and the importance of experience. We confess to no God, no human, nothing but those forces that dwarf us in their cradle, those things that we have done in the name of growth, trial, exploration, curiosity, ideology, courage, love, to Know. "
"In our thoughts and words, in what we have done and in what we have failed to do; we have been forged. Any regrets fall by the wayside for we are what we are. We are wanderers upon roads less traveled on a quest to Know for ourselves. May THEY see us and Remember us as we Remember THEM. And may we see THEM and Remember all that they represent."
"Let us construct our Temple to THEM."

-Each Remembrant has a mask [not visible] (or on back of head hidden by cloak for example) which they wear during their assigned spoken part.
-Each Remembrant reads their assigned emotions and as a group summon and process each energy at a time.
-Time duration per emotion is approx 90 seconds and proceeds in accordance with gestures from the Guide and the Thurifer who may need to touch the shoulder of the Remembrants to prompt the next speaker.
-If there are not enough members per mask ratio, Remembrants divide the mask tasks as equally as they can.
-During each summoning a sustained musical note is played continuously during each recall – notes have been assigned a respective colour. The Thurifer is repsonsible for playing the notes.
-Another musical variant is to use a bull-roarer to accompany the meditations - with the Thurifer or another chosen acolyte specially selected for the task. Roarings should begin after the spoken word of each section and start slow, gradually increasing to a frenzy and then stopping dead in preparation for the next section.

• [Dark Blue Mask - Foundation] "We are to recall as vividly as we can a time of great sadness – and to meditate on it. Sorrow is the foundation. In Dark Blue light visualize the foundation." D sharp

• [Bright Yellow - Supports/Walls] "We are to recall as vividly as we can a time of intense conflict – and to meditate on it. We build upward now the skeletal frame that will hold our walls firm, through being tested. In Bright Yellow light visualize the walls." A sharp

• [Gold - Ad Accumulum Infinitum] "We are to recall as vividly as we can a time when we broke through some immense challenge with our Will and determination to succeed – and meditate on it. In doing so we adorn the walls with décor that speaks of experience and the battles of feeling and understanding. In Golden Light visualize the Temple's halls and alcoves with decor." F

• [Violet/Purple - Roof Open to the Stars] We are to recall as vividly as we can a time when we broke through intellect to some powerful new ground of intuitive insight and knowing – and to meditate on it. Herein is our circular roof, not a pointed apex to god but a \sprawling symbol of the Thrasz outward and which is not closed but remains open in the centre to allow us to see the stars, feel the rain, be warmed by the sun. In Purple Light visualize the Roof. E

• [Light Blue - Heart] We are to recall as vividly as we can a time that tested us greatly and required exceptional patience – and to meditate on it. Herein we place the descending steps that lead down to the heart of the Temple. In Pale Blue Light visualize the steps descending downward. D

• [Red - Ecstasy/ Celebration of Life] We are to recall as vividly as we can those wonderful times of great erotic lust and ecstasy and the explosion of orgasm – and to meditate on it. We add to the foundations of the Temples gardens and eaves, statues of free sexual splendour. In Red Light visualize the gardens and eaves adorned with statues and gargoyles. G

• [White - Lights/Illumination] "We are to recall the love and strength of our partners, and the support and understanding they show us by standing by our side in the things we do and the bond we share with them to love and grow together. This path is not about us, or our dreams, hopes and desires, it is about understanding that no-one wants to be in roles but to simply be with one another. Family and that friendship with another is the essence of magic – for without them we are lost. We are to recall the children we have created and the values we impart with them in our duty to teach them the ways of the world. Teach them how to learn, be wise, be strong and flexible to withstand all storms. We give thanks to our loved ones for their support while we grow and change and pledge to support them in turn. In doing so, we create true solidarity and the lights of the Temple. In White Light Illuminate the Temple." C

• [Black - Abyss/THEM] "We are to recall a dark secret about ourselves or forbidden desire we hold, known only to THEM – a thing we keep hidden from each other for fear of reprisal, judgement – and to meditate on it. Herein is the deepest pit in the Temple, where the tentacles and tendrils of THEM writhe and seethe from the Abyss. Cast this secret desire into the portal of the Thrasz.. Tritone – Musica in Diabolus

[Thurifer walks around circle weaving in and out of the Remembrants holding crucible (thurifer) with lit incense.]

Guide Continues:

"Look now at what you have built – a palace of dreams and nightmares. Of emotion and imagination. A virtual cathedral to THEM that can be rebuilt by you anywhere at any time. This Temple to THEM cannot be destroyed nor desecrated - it is a temple you may construct and enter at will wherever you are.

With our emotions and memories we awaken those forces of the Abyss – their hunger to intrude grows stronger and they claw at the threshold of this world, spoiling and choking the architecture of the world forced upon it by men. They burrow under their foundations to reclaim the ground; the earth, the dark. the trees, the waters, the winds and seas; the sun and the moon all burn more brightly, manifesting beautiful and terrible things.

We do not plead to Gods for aid, for salvation from our experiences, to help us achieve minor or petty things in our lives; we understand that lifes alchemy can be ugly, unfair, cruel and challenging. But we do not cry to a God, we do not burden one with our problems, and we do not imagine that there is some force in the sky that can solve them. The Christians fear Death, set up everything they can to avoid it, to minimize it, to explain it, soften it, control it. They fear life, and living, hide themselves away under rules and regulations, codes and scriptures thousands of years old to guide them. There is no Death without Life and no Life without Death. They must both be embraced and accepted not feared. We don't want everlasting life - we're not greedy. We just want to enjoy this life, our life, which was given to us by the mysteries. Death and Change remind us time is fleeting and so is our time on Earth. And it is our life to learn by, whether that road be soft or hard, messy or neat, dynamic or chaotic, it is ours. We are not sorry, or embarrassed, or remorseful, or guilty of anything – and if we are our apologies are not to any God. We each give thanks to many different things and our journey is not one of sin but of yearning to understand."

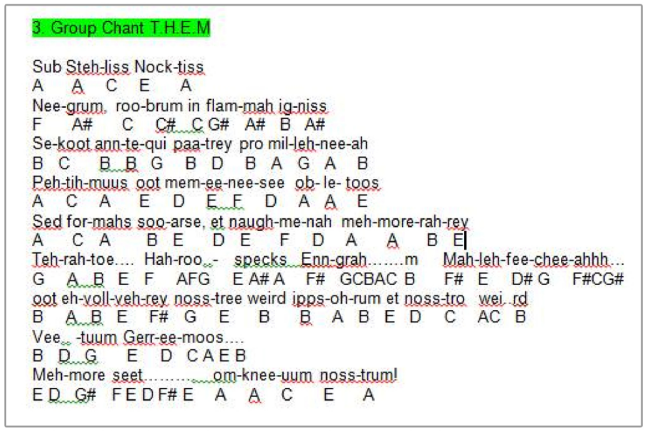
[Thurifer - Bell]

[3] Terato Haruspex Engram Maleficia

[Thurifer slowly walks around outside of circle holding crucible (thurifer) with lit incense.]
[Remembrants chant may be accompanied by soundtrack]

Remembrants - [GROUP]

Sub stellis noctis [Beneath the stars of the night]
Nigrum, rubrum in flamma ignis [Black flames by the red flames]
Sicit antiqui patres pro millennia [like our ancient ancestors for millenia]
Petimus ut meminisse oblitus [We seek to remember the forgotten]
Sed formas suas, et nomina memorare [to recall their shapes and names]
Terato Haruspex Engram Maleficia [Look deep inside the entrails of the Monster - remember - and become One of THEM]
Ut evolvere nostri wyrd ipsorum et nostro wyrd [May they unfold our wyrd and our wyrd theirs]
Vitum gerimus [We celebrate life!]



THEM chant demonstrated phonetically with notes.

[Thurifer - Bell]

[4] GLORY TO NO GOD

Remembrant:

Spoken: "Glory to no God in the Highest, for that is Insynsian, the feigned death of god only to give one over to another single master. We remember, we are given life but once, neither life nor death are governed by god but forms and forces. They alone are the pool from which we craft our forms, and the dark sea where all forms go to die, In Supra Solidarity we are the embodiment of evolutionary desire, observers of mysteries big and small as our ancestors eyes burned by the firelight standing together in the wild in the darkness as One and many we gather to do great things in doing small things."

- *Musical Interlude or some form of delay orchestrated by Thurifer to allow the Remembrant allocated the role of playing the the Vulgarite to get changed. Solemn mournful music played on acoustic guitar or via sfx - and then hillybilly or o fortuna tune as Vulgarite emerges in costume holding chalice of wine and disposable bbq tray mimicking collection plate with $5 notes or small cakes inside.*

[Thurifer - Bell]

[5] THE GIVING AND RELEASE OF LAUGHTER

[In reversal of traditional collection plate, money or some small gift is handed out to each person present.]

- *One of THEM acts the role of Vulgarite (Priest) and wears a strap-on dildo, mullet, red neck clothing or priest or friars outfit. The main aim of the costumed person is to break the solemnity and gravity of the rite by making the others laugh by any means necessary.*
- *The Vulgarite sloshes about the circle with alcohol rambling the equivalent of the text below, over-praising jesus etc and generally taking the living piss. The strap-on dildo is visible. This section of the Rite allows free range of obscene language, blasphemy and ridicule - the phrase given is only suggested - what is crucial is that the Vulgarite makes the others laugh and release the emotional mood generated by the construction of the Temple and the general solemnity of the NR.*

Remembrant:

Spoken: "In the name of Jesus, we jesus jesus. God, etc, . Com, we give our money that the priest may drive a luxury car and touch up animals and children in his mansion. We give our allegience and enter your cathedrals to demonize women and hate on gays, logic and common sense. Jesus, jesus. Com. Amen nema. Amen amen amen. God. God. God. In the name of the Fat, the Spit, and the Gravy Roast. Lord on high, so high you bump your head, we give thanks to you, not to anything else rational or deserving, not to those who help us, or teach us, but to you alone Mr Sky Man, all the way up there on your throne of human skulls. For jesus, lord god, jesus amen amen amen, how big your dick, upon which we are sat, which fucks us all eternally with its monstrousness. God, jesus god, porn god of old. How juicy thy tits and shiny oh shiny thy ass from which the sun and all things shine out of. Deliver us what we want for Xmas, even if it be extra expensive. Ho ho ho-lalejuah, viva la jesus... Amen. Forever ever and ever until it stops. Right now. or Tuesday at the very latest."

- *During this sermon the Vulgarite holds a tray of money or small gifts which each member takes one of. The Vulgarite then bares breasts (fake breasts if necessary) and strap-on dildo. All members take money/gift, then kiss chest and then kneel and kiss the dildo.* (* This act being a derivation of the infamous Osculum Infame or the act of kissing the devils behind, and acts as both a form of sexual cartharsis and a challenge to confront. Traditionally satanic rites involve orgiastic sex among Remembrants - this honours the sexual component of the Black Mass. Naturally levels of sexual excess are decided by the Particpants of the NR.)*

[Thurifer - Bell]

[6] THEM BE WITH YOU

Remembrant:

Spoken: "No thanks be to God THEM be with you and suffuse your spirit again and again as you rise and fall throughout this journey that you may know before death the geometry of life."

[Thurifer - Bell]

[7] REITERATION

Remembrant:

Spoken: "I believe in THEM, a plurality of all things, and honour and respect to the forces that are beyond me, I believe in an Alliance of Supra Solidarity, and natures desire for evolution, in the undividual, and the unfolding of understanding that improves me. I believe in an alliance with the energies of the forces of THEM to represent and discover the forces and forms they represent in guise

and as they Are. And those forces make themselves manifest in Synchronicity, Solidarity, Empathy and other ways. I believe in the promise I have made to try to Remember what has been lost and aid THEM to further their tendrils across time and space evolving me on my journey."

[Thurifer - Bell]

[8] OFFERINGS

• Offerings are given in the same turn rotation assigned to masks.
• All Remembrants perform the actions simultaneously.
• If there are not enough Remembrants close enough to hold hands, the one to speak Solidarity/Love shakes the hand of the Remembrant on his Left - this handshake is continued around the circle until the First has his hand shaken again.

Remembrant:[GROUP]

Spoken: "We make these offerings not for gain but out of respect. "
• (Death) "To Death we offer earth." (Earth from the ground into the fire)
• (Time) "To Time we offer a moments silence." (30 seconds silence)
• (Blood) "To Life we offer blood. "(A small cut made below the pinky knuckle on the Left hand.
Bled into the fire / a pin is handed to each member by the Thurifer to prick the Left Thumb and release a drop of blood.)
• (Solidarity/Love) "To our brethren we offer our love." (all members join hands)
• (Natural Forces) "To the Weathers we offer these totems." (A small rock from a coastal cliff for example)
(Each member finds four things symbolic of the four elements from nature, fire, water, earth, wind in nature)
• (Synchronicity) "To the Phyrm we offer this bridge." (Intent and willingness to cross the bridge offered silently)
• [Thurifer enters and hands out Black Mirrors]
• (Evolved Mind) "To the Compartmentalization of the Mind we offer this mirror."
(black mirror stared into, then turned upward toward the stars)
• (Threshold) "To the Fire, the visible Threshold between our Worlds we give thanks."
(group shouts)
"Agios, Agia, Oi! "

[Thurifer enters and takes black mirrors]
NOTES: (This is a Transformative shout representing the male domination of Traditional Satanism, then the female transformation softening this command, and finally an androgynous slang synthesis germane to Australian expression.)

**[Alt version of Threshold: (Sacrifice): "to the dark forces of THEM we offer Ourselves" -Remembrants disrobe and jump over fire naked. Being naked among one another strips away any titles, roles, hierarchy, guise, poise, pretense and is symbolic of purity and honest intent.]*

[Thurifer - Bell]

[Thurifer - Bell]

[9] NIGHT CHANT

Remembrants: [GROUP]
Chanted: Stars a-bove, stars be-low
F# E F#, B E C#
We stand in-tent by fi-res glow
A F# E F# B D C# B
the em-bers of this craft of old
E F# E F# A G F# B
We stoke a-new the le-ge-nd told
C# D C# B F# E C# D B

[10] REVEL IN THE DANCE MACABRE

[Thurifer walks around and hands out x allotted LSD wafers to each person]

Remembrant:
Spoken: "When we eat this Acid/Bread we remember the power of symbols and mock the weird death cult that is Christianity. When we drink of this wine/mushroom wine we open the gates to experience THEM in their varied splendour, and revel in the dance macabre found between the thighs of Genius and Madness."

[Thurifer - Bell]

[11] OUR BODIES WHO ART OF EARTH

Remembrant:
Spoken: "Our Bodies who art on Earth and whom are Temples of and to THEM, Hallowed be thou names. Deliver us to the Threshold that we might stand in awe of the mysteries, and gaze upon the forms and forces internal and external, temporal and immortal Let us see gently through our plant ally the true face of our selves, and may the Dragon be kind. Forces of THEM, you allow us to see there is no sin, only the overwhelming juggernaut of nature unbound Forces of THEM, you allow us to see there is no god, only the overwhelming juggernaut of nature unbound Forces of THEM, we come to know and honour you. ISS!"

[Thurifer - Bell]

[12] BREATH OF THE DRAGON

(Thurifer marks each members forehead with special oil)

Remembrant:
Spoken with each mark made: "THEM be with you upon your journey into the starry void"
(When all marks have been made:)
Spoken: "Brace yourselves, the mass is ended but we stand on the Threshold of Visitation. Where there is no God. "

[Depending on the reason for the rite and the level of dedication, depravity, that Remembrants agree to indulge in this is the time for Orgy, Drunkeness, Revelry, Substances, or in this case, for a Hardcore Acid Trip, to commence...]
VVVVVVVV

[The rite is then ended though no definitive sign is given - Remembrants should discard their cloaks and dress back in appropriate clothing before the lsd starts coming on. Any knives, car keys, wallets, and other valuables such as watches, loose clothing, jewellery are to be given immediately to the Thurifer who will lock them away in a safe place until the trip is over.]

“Holotemple”

Breaking it down
Psychology of The Nameless Rite

OF MASS

The Introductory Rites

In the name of the Father, and of the Son, and of the Holy Spirit.
Amen.

either:

The grace of our Lord Jesus Christ,
and the love of God,
and the communion of the Holy Spirit
be with you all.
And with your spirit.

or:

Grace to you and peace from God our Father
and the Lord Jesus Christ.
And with your spirit.

or:

The Lord be with you.
And with your spirit.

PENITENTIAL ACT

Brethren (brothers and sisters), let us acknowledge our sins,
and so prepare ourselves to celebrate the sacred mysteries.

either:

I confess to almighty God
and to you, my brothers and sisters,
that I have greatly sinned,
in my thoughts and in my words,
in what I have done and in what I have failed to do,
through my fault, through my fault, (striking the breast)
through my most grievous fault;
therefore I ask blessed Mary ever-Virgin,
all the Angels and Saints,
and you, my brothers and sisters,
to pray for me to the Lord our God.

May almighty God have mercy on us,
forgive us our sins,
and bring us to everlasting life.
Amen.

or:

Have mercy on us, O Lord.
For we have sinned against you.

Show us, O Lord, your mercy.
And grant us your salvation.

May almighty God have mercy on us,
forgive us our sins,
and bring us to everlasting life.
Amen.

or:

You were sent to heal the contrite of heart:
Lord, have mercy. or: Kyrie, eleison.
Lord, have mercy. or: **Kyrie, eleison.**

You came to call sinners:
Christ, have mercy. or: Christe, eleison.
Christ, have mercy. or: **Christe, eleison.**

You are seated at the right hand of the Father to intercede for us:
Lord, have mercy. or: Kyrie, eleison.
Lord, have mercy. or: **Kyrie, eleison.**

May almighty God have mercy on us,
forgive us our sins,
and bring us to everlasting life.
Amen.

The Kyrie follows, unless it has occurred in the Penitential Act.

either:

Priest: Lord, have mercy. Response: **Lord, have mercy.**
Priest: Christ, have mercy. Response: **Christ, have mercy.**
Priest: Lord, have mercy. Response: **Lord, have mercy.**

or:

Priest: Kyrie, eleison. Response: **Kyrie, eleison.**
Priest: Christe, eleison. Response: **Christe, eleison.**
Priest: Kyrie, eleison. Response: **Kyrie, eleison.**

GLORIA (when said)

Glory to God in the highest,
and on earth peace to people of good will.

We praise you,
we bless you,
we adore you,
we glorify you,
we give you thanks for your great glory,
Lord God, heavenly King,
O God, almighty Father.
Lord Jesus Christ, Only Begotten Son,
Lord God, Lamb of God, Son of the Father,
you take away the sins of the world,
have mercy on us;
you take away the sins of the world,
receive our prayer;
you are seated at the right hand of the Father,
have mercy on us.
For you alone are the Holy One,
you alone are the Lord,
you alone are the Most High,
Jesus Christ,
with the Holy Spirit,
in the glory of God the Father.
Amen.

Let us pray. At the end of the Collect, the people acclaim:
Amen.

The Liturgy of the Word

At the end of the reading:
The word of the Lord.
Thanks be to God.

At the Gospel:
The Lord be with you.
And with your spirit.
A reading from the holy Gospel according to N.
Glory to you, O Lord.

At the end of the Gospel:
The Gospel of the Lord.
Praise to you, Lord Jesus Christ.

The Foundation of the Nameless Rite was taken from an Order of the Mass Sheet stolen from one of the Masses attended. What follows are some notes on the changes made and the psychology behind those changes to the Mass to produce the Nameless Rite.

0 The Grounding added to the NR was seen as a means to take the opportunity to get the group into a state of relaxation and meditation and help settle the jangle of nerves. It was also designed to presence the rite in the Present to imprint the historicism of its performance by the group for the first time in Australia – with many sensations being evoked to help imprint this memory. There was also a sense of wanting the group to be reminded of their life-centred fulcrum in relation to THEM and to give perspective of their place in the scheme of things as both significant and insignificant – releasing further pressure before the rite began.

1. Introductory Rites - The essential message the Lord be With you and Your Spirit was transformed into In Our Name – a declaration that imbued us with power and took it away from any God. Moreover it expressed the sentiment of a pantheon or plurality of Gods over a monotheistic uniformity as well as saw an opportunity to announce our own mottoes, Remember, and T.H.E.M.
We didn't want to focus all eyes on the sky and thank it for grandeur but to recognize an inhuman role, our human role and our personal role in who we were and what we were doing.

2. The Penitential Act (Construction of the Temple) – the catholic section was basically a confession of Sin, so we inverted it, and declared that we had nothing to apologise for using some of the text in this section almost word for word. We scoff at the concept of Sin repeatedly, reminding ourselves that we are Nature and asking how Nature can Sin. We further accept any of the things we have done or failed to do as aspects that have defined our character on a quest to Know, and exhort that such things as regret must fall by the wayside – that THEY know what we have done is borne of the desire to Know and are not displeased or angry but amoral and without judgement. The NR then departs entirely from inversion and seeks to create a powerful imprint of a virtual temple to THEM. Using a simultaneous mixture of visual (masks), sound (continuous notes that match the colour of the masks), emotion (through recall of memory) and smell (the Thurifer incenses the area twice -before and after the mask section) – a combination of these unified elements help to mark the memory and tie up multiple key sensations into remembering the colours of the Temple and personal associations with it. The result is a memory of a virtual shape that can be constructed at will and cannot be destroyed or desecrated, can be created in almost any size space, silently and yet bring great reverence to the space surrounding the creator. The opportunity is then taken to remark on THEIR intrusion by our actions, the temporality of form and the eternality of force; as well as again renounce the concept of sin and pledge a healthy acceptance toward both life and death. And not to seek for everlasting life – but to enjoy this one, as our only one, and therefore to appreciate it as a gift of the sacred (pagan) mysteries and treat it as such. We make no apologies to God as per the original catholic mass, but express the paths of our personal journeys triumphantly as successes in coming to Know.

3. After the Temple Construction the NR moves into its opposition to Kyrie with the Terato Haruspex Engram Maleficia or THEM Chant. This chant opposes not only the essential crux of the Kyrie, but departs from historically acquired chants from other traditions allowing us to be both blasphemous and adventurous whilst developing a uniquely Australian composition. We call upon our ancestors and seek to shift time, folding the past into the present, invoking genetic and cultural memory by imagining them standing by firelight aeons ago under the stars performing similar remembrances as we were in the now. This is particularly important for Australians whose cultural heritage is only 250 years old and stems from British Colonialism. Convicts and Bushrangers, Alienation and Isolation are more or less all that the white Australian has to draw on – all the while faced with the daunting magnitude of the 40,000 year repertoire of strange and foreign magic germane to the Aborigine that the white man is traditionally forbidden to practice. Only by crafting out own unique rites and chants, songs and dances through our own connection to this land can we begin to develop the base rudiments of what they have achieved. What matters, is to start somewhere.

4. Gloria is next (No Glory to God) a Catholic dick-suck that praises God as the most high and begs for mercy for our sins. Our variant takes all power from a One and distributes it amongst pagan forces and forms. Once again choking back the confessions of sin we acknowledge our role in the Great Mystery of Life and the value in taking small steps to achieve great things. A humility if you will before ourselves and the forces that reign.

5. The Collection plate (The Giving and Release of Laughter) a simple inversion here where money is given out (as befits THEM's attitude of distributing any resources and power attained equally among members) rather than collected - belies a complex sexual element. The solemn severity of the Rite, (in fact even of the NR) has thus far been built to a fevered pitch, the gravity and seriousness of the participants energy fill the air with heaviness. But this solemnity is not sustained as it is in the Church to crush the soul down, but relieved with a sudden and raucous cacophony of laughter brought on by one of the Remembrants leaving to take on the role of Vulgarite, imitating the archetype of the vile priest. Dressed in a cassock or as a redneck (garb appropriate to the australian working class) the Vulgarite returns to the circle sloshing wine from a chalice (indicating a lack of respect for the blood of christ) holding a disposable bbq plate with money in it (indicating a lack of greed and lack of reverence for ritual implements) wearing a fake breast plate and a strap-on dildo. The Vulgarite proceeds around the circle with antics designed to make the others laugh hysterically (music in the background accompanies this farce) but forces each Remembrant to kiss the breast plate and then kneel to kiss the head of the dildo. This is the confronting sexual aspect of the NR – many men being afraid to perform such acts; seeing the relics and act itself as invested with powers of shame, guilt, anger, and disgust. A fear of being seen as a homosexual for kissing a piece of rubber. This act, highly charged and explosive for many male psyche's expresses the freedom from sexual oppression as well as acts as a nod to the infamous act of Osculum Infame traditionally equated with any decent Black Mass – better known as Kissing the Ass of the Devil.
The sleazy suggestive persona of the Vulgarite acknowledges openly the sexual repression of the Church and its effect on subsequent generations – wherein the NR becomes sexually and emotionally cathartic much like the orgy associated with Black Mass. The liberal laughter expresses loudly to all assembled and the universe a relish of the absurd and a freedom that shatters all forms.

6. The Liturgy of the Word – (Thanks be to THEM) repetitive mumbling to the effect of Thanks be to God: we substituted a negation of this gratitude in favour of an understanding of forces of THEM prior to death.

through him all things were made.
For us men and for our salvation
he came down from heaven, (all bow)
and by the Holy Spirit was incarnate of the Virgin Mary,
and became man.

For our sake he was crucified under Pontius Pilate,
he suffered death and was buried,
and rose again on the third day
in accordance with the Scriptures.
He ascended into heaven
and is seated at the right hand of the Father.
He will come again in glory
to judge the living and the dead
and his kingdom will have no end.

I believe in the Holy Spirit, the Lord, the giver of life,
who proceeds from the Father and the Son,
who with the Father and the Son is adored and glorified,
who has spoken through the prophets.

I believe in one, holy, catholic and apostolic Church.
I confess one Baptism for the forgiveness of sins
and I look forward to the resurrection of the dead
and the life of the world to come. Amen.

APOSTLES' CREED

I believe in God,
the Father almighty,
Creator of heaven and earth,
and in Jesus Christ, his only Son, our Lord,
who was conceived by the Holy Spirit, (all bow)
born of the Virgin Mary,
suffered under Pontius Pilate,
was crucified, died and was buried;
he descended into hell;
on the third day he rose again from the dead;
he ascended into heaven,
and is seated at the right hand of God the Father almighty;
from there he will come to judge the living and the dead.

I believe in the Holy Spirit,
the holy catholic Church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and life everlasting. Amen.

The Liturgy of the Eucharist

Pray, brethren (brothers and sisters),
that my sacrifice and yours
may be acceptable to God,
the almighty Father.
May the Lord accept the sacrifice at your hands
for the praise and glory of his name,
for our good
and the good of all his holy Church.

At the end of the prayer, the people acclaim:
Amen.

THE EUCHARISTIC PRAYER

The Lord be with you.
And with your spirit.
Lift up your hearts.
We lift them up to the Lord.
Let us give thanks to the Lord our God.
It is right and just.

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Illustration: John Coburn, Life, charcoal drawing.

or:

When we eat this Bread and drink this Cup,
we proclaim your Death, O Lord,
until you come again.

or:

Save us, Saviour of the world,
for by your Cross and Resurrection
you have set us free.

Through him, and with him, and in him,
O God, almighty Father,
in the unity of the Holy Spirit,
all glory and honour is yours,
for ever and ever.
Amen.

THE COMMUNION RITE

At the Saviour's command
and formed by divine teaching,
we dare to say:
Our Father, who art in heaven...

Deliver us, Lord, we pray, from every evil...
For the kingdom,
the power and the glory are yours
now and for ever.

Lord Jesus Christ, who said to your Apostles...
...Who live and reign for ever and ever.
Amen.
The peace of the Lord be with you always.
And with your spirit.
Let us offer each other the sign of peace.

Lamb of God, you take away the sins of the world,
have mercy on us.
Lamb of God, you take away the sins of the world,
have mercy on us.
Lamb of God, you take away the sins of the world,
grant us peace.

Behold the Lamb of God,
behold him who takes away the sins of the world.
Blessed are those called to the supper of the Lamb.
Lord, I am not worthy
that you should enter under my roof,
but only say the word
and my soul shall be healed.

The Body of Christ.
Amen.

Let us pray. At the end of the prayer, the people acclaim:
Amen.

The Concluding Rites

The Lord be with you.
And with your spirit.
May almighty God bless you,
the Father, and the Son, ✠ and the Holy Spirit.
Amen.

either:
Go forth, the Mass is ended.
Thanks be to God.
or:
Go and announce the Gospel of the Lord.
Thanks be to God.
or:
Go in peace, glorifying the Lord by your life.
Thanks be to God.
or:
Go in peace.
Thanks be to God.

7. The Nicene Creed (Reiteration) Statements of Monotheistic belief about the historical aspects of God and Jesus and worship of and submission to the Canon (One Law). Combining the Nicene and Apostles Creed the NR merely re-iterates the three oaths that members of THEM took during Initiation.

8. Liturgy of the Eucharist (Offerings) takes the idea of offering thanks but not to God but to THEM and the many forces that compose them. Death, Time, Space, Solidarity, Weather, Psychic Expansion and so on. At the end of the Offerings comes a special shout: this is a Transformative shout representing in the first term the male domination of Traditional Satanism, then in the second term the female transformation softening this command, and finally in the third term an androgynous slang synthesis germane to Australian expression. Repeat performances of the NR alter this transformative text to Oi, Oi, Oi.

9. Hosanna is replaced with the Night Chant – a rather MacBethan interlude intended to remind the participants of the grander scheme of the ASOV in performing the NR.

10. A combination of the Eucharistic Prayer and the Preface (Revel in the Dance Macabre) where the blood and body of Christ are rejected in favour of imbibing an hallucinogenic substance to enter into an entheogenic trip.

11. Communion Rite (Our Bodies who Art of Earth) a parody of the Our Father who wert in Heaven. Lamb of God have mercy on us etc. Rather than seeking escape from the world we embrace the world heavily, calling on the forces of THEM to open the doorways of perception and for the Dragon (Thrasz) to be kind. Respect is given to the drugs/substance in much the same way reverence is given to the blood/body of Christ.

12. Finally the Concluding Rites (Breath of the Dragon) with approx 20 mins of time after taking the substance left to complete the rite, brevity is of the essence, for in that time all the props must be cleared and packed, the fire extinguished, and headway made toward camp. The essential crux of God be With you is inverted here, where we claim there is no God and trust in the forces of the universe to treat us well on our acid trip.

The Nameless Rite
An Addendum

Introduction to Ritual

Performing ritual is like organizing a play; You have actors, cues, props, lights, sound effects and somehow all of these things need to come together at the right time. The majority of occult books offer any number of complex rites, but seldom offer advice on how to orchestrate them. When we set about to organize rites at our first and second meets, those involved were very keen. They wanted to jump right into it as soon as possible. However, when I asked them to reel off the third verse of the Satanic Mass from the Satanic Bible they looked at me with confusion saying 'I don't know the words'. I then asked them to imagine us all outside somewhere in cloaks standing around looking sheepish and embarrassed because no-one knew what was going on or who was supposed to say what. Like any good play, a good group ritual requires a lot of training and preparation. You cannot expect to just jump into it and perform one well without a lot of organization, planning, and rehearsal. And participants cannot be expected to work together in cohesive flow without understanding the necessity of marks, cues, choreography and other aspects of giving a performance. I'll cover some of that here.

Instructing the Thurifer

Referred to as Thurifers after the chained incense pots used; Thurifers are the stage hands of the ritual world. They play the music or sound effects at appropriate times, incense the area when required and hand out and take back certain props required for a section or just a moment by the Remembrants. They are important and yet invisible hands, quietly working the background and an essential part of magic. They allow the Rite to function smoothly without the Remembrants having to worry about stepping on things placed at their feet or having their hands full with a prop they no longer need. With a gentle touch on the shoulder the Thurifer manifests behind each participant making their presence known and prompting the quiet discarding of a prop in favour of another or altogether. With silent revere, the Thurifer walks among the group with a smoking bowl of aromatic herbs, providing atmosphere without intrusion. Their job is to add to the rite in a practical fashion, free the hands of the Remembrants and allow the rite to run its course without fumbling, distraction or damage to the props used in it. Thurifers should be very familiar with any given rite, but need not know the lines of the rite off by heart. Where a very short amount of time is available to train a Thurifer in the case of a previous being unable to perform the role, a general overview of the rite will suffice, with the Guide giving agreed upon silent nods or gestures to the Thurifer(s) to play a piece of music, ring a bell, or incense the circle. These signs are non-verbal so as not to break the concentration of the group or intrude upon the energies. Such signs may include highly or barely visual gestures such as a nod, tinkling the fingers to indicate music, tracing a circle with the finger to indicate the Thurifer is to walk around incensing the area, gesturing lightly toward oneself to indicate certain props need to be collected, spreading the fingers to signal ringing a bell, or any number of other gestures developed with the Thurifer beforehand to act as prompts. Such signing requires the Guide to be intimately familiar with the Rite overall. The Thurifer must be shown how to use any given musical equipment (iphone/tablet/stereo) and the tracks they are to play should be easily accessible. Likewise should they be familiar with operating any lighting equipment or other items such as a smoke machine; this enables them to do their job. In particular, trouble spots such as the timing of bells in relation to sections should be rehearsed where possible – and where not – a sign set up between Thurifer and Guide to indicate when it should be rung and other such cues.

Ritual Spaces

Area's should be set up so that the Thurifers and Guide have their own space to place needed props, lights, instruments and prepare

incense without fear of it being knocked or trampled by wandering feet. If Remembrants are to leave the area to meditate, change clothes, retrieve an item or return as another role – where they go to must be clear before the rite begins. Consider that many rites are performed in the dark, so adequate but dim lighting (such as a torch/other portable light with red cellophane) should be provided. It is often advisable to store the ritual gear/props etc. nearby the area a few hours prior to performance behind logs or in the shadows behind trees, ensuring that torchlight will not illuminate it from either direction should some passer-by happen to be taking a stroll along the path. Thurifers must also be informed of any marks, that is points and order where remembrants stand: in the NR for instance they enter the area in a certain order to facilitate a flow of spoken lines one after another in a circle but must avoid a black mirror placed on the ground. Both the Remembrants and the Thurifer must communicate prior as to any foreign elements and their location that might be on the ground during the performance. Like a play 'Actors' must know where to stand, when to enter or exit the stage, know the cues of the Thurifer, such as being tapped lightly to indicate passing an object backwards to be disposed of, as well as their lines.

Isolation and Intrusion

In today's world it is not always easy to find a place for ritual and have it to yourself. Intrusions upon ritualistic magic are not common but they do happen. It is important to instruct members on this possibility and how to deal with it. Ideally, participants in group magic should be trained to ignore the unwanted presence of others (seeing them as harmless moths drawn to a flame) and to simply continue as if they were the only ones present. Such intrusions, especially during the height of magic, should not be acknowledged verbally or visually – unless the intrusion poses a threat, say of violence, in which case members should respond accordingly. If the intruders take it upon themselves to jeer or in any other way interfere, members should stop and respond accordingly. This may require physically ejecting such intruders from the area or subduing them (knocking them out) so the rite may continue. Most often however, it is merely curious and dumbfounded observers who walk upon ritual magic and who would rather not hang around – they should be let leave in peace. The art of simply diffusing any other humans presence or energy as if they were not there does not come easy to all – but for the sorcerer, there are only so many pains that can be taken to be alone in ones work outdoors – and it is a discipline that must be honed. Much as martial artists are required to block out distractions to focus so to must the sorcerer accept that they may be watched or interrupted and to ignore the intrusion. This is to place the power of the rite above all other concerns and to treat wayward humans as equivalent to any other latent wildlife wandering through the woods at night. If you have trouble speaking in front of others, are easily shy or embarrassed when strangers happen upon you doing something 'wyrd', or react badly at being interrupted by the profane – ritual magic is not for you. The idea of posting guards to keep people away is romantic but not practical. Unless you intend to knock people unconscious – they are not going to take kindly to strangers ordering them to turn around and leave land that presumably belongs to no-one. If anything it only makes them more curious and you may end up with police or rangers investigating the area to see what you are up to. The best advice is to ignore and push through such intrusions – most people will leave of their own accord.

Memorizing Lines

There are no easy ways to learn a great deal of text in a short amount of time unless one has good short and long-term memory. To do so requires a lengthy and sometimes arduous commitment. Yet the obvious advantages in doing so for ritual are many. There is the lack of reliance on holding a script and the aesthetic visual enhancement it brings when speaking without a sheet of paper in front of you – particularly for observers.
When the rite words can be said through familiarity they can be said with passion; the result of being intimate with messages being conveyed. With lines known off by heart, rather than struggling to recall a line the Remembrants can focus instead on the delivery of those lines. Total recall frees the mind and energy is directed into filling the phrases with life, physical motions and gestures that offer emphasis, emotion and interest. Such commitment also gives the respective Rite a certain gravity, where the importance of recalling the lines at the appropriate time as one's contributions to the ritual acts as a team building exercise; engendering trust and solidarity, seriousness and spirituality.

Although THEM refer to group ritual: there is no desire to stick to strict adherence to repeat the text word for word. Remembrants are encouraged to ad lib and allow their own organic sentiments to express the essential crux of any section. This freedom is given to help prevent dogmatic repetition and an orthodox religious observance.

Participants able to meet the spoken demands of a diverse and complex rite like the Nameless Rite (NR) (which takes approx 90 minutes) from memory can feel confident in having developed the skills to memorize almost any rite.

Remembering

The following is the method I used to memorize the Grounding, and The Construction of the Temple texts for the Nameless Rite in which my speaking parts amounted to 1018 words, prior to following up with a new chant written for the NR that required memorizing its Latin phrases.

1) Don't learn your lines too early.
I feel timing is important. So I did not attempt to learn my lines until two weeks prior to the rite despite having a month to do so, for it felt like it would be too large a chunk of my available short-term memory being used for too long. The downside being that whilst trying to remember all sorts of other things over the month; new things would push the text out of my head over the month and my hard work be for nothing.

2) Repetition is key but be kind

Reading the Rite text over and over was the best way to start. But only as many attempts as would fit into a fifteen to thirty minute window in any given day – I did not want to overload my brain immediately but to work toward committing the notes to long-term memory. I kept the memory sessions short but intense just to give my brain the general shape of the words and a holistic understanding of the geometry of the rite. As I read the words I heard them as audio in my head. I would then start from the top and try to recall as much as I could. If I forgot a line, I would simply look at the page, not punish my memory for forgetting, just patiently remind it over and over.

3) Gradually Focus in

Also, I did not want to commit all the other Remembrants lines to memory – just build a semblance of the overall rite to help know at which points my own lines took place in relation to someone finishing the previous. So after a few sessions and understanding where my parts were in relation, I extracted and printed only the sections I spoke. I put the sheets up over my workspace so that I could periodically refer to them and try to reel off the text.

4) Imprinting

Reading and writing text activate different parts of the brain – so doing both conspires to lodge the memory deeper, telling the brain this is important, store it! I wrote out my lines in full several times familiarizing myself even further with what had to be said; trying to complete the sentences without referring to the original text.

5) Prompting

I found there were numerous "trouble spots" - sections where I would get to a certain line and completely forget it. I focused on these in particular, giving extra attention to prompting recall of these difficult phrases by associating the last words of the previous sentence as a cue for the next. That is, I trained myself that when it heard a certain word, to remember the starting word of the next phrase. The easiest way to do this was to go through sentence by sentence memorizing each one. Then cutting each one down to the first few words alone, prompting my recall to fill in the blanks. Following this rule I then cut the text down to just the start of each paragraph and tried to fill in the blanks. Always checking the text as a gentle reminder if I forgot – there is no sense in punishing oneself for being unable to remember; simply in being patient.

6) As if Present

To help ingrain the prompting even further, I rehearsed the (meta)physical motions of the ritual itself, as if there. For instance, I tried to visualize and go through the descriptions I was required to give (particularly for the grounding). For instance, I acted as one of the participants, becoming aware of the particular sensations being read one after the other, and built a sort of map as to what came when through imagined experience. So I felt my feet sink into the ground, the muscles in my legs, torso, the position of my hands, intensity of my eyes and so on – as I said/read each line of instruction.

7) Intent

When I spoke these words, I kept back the emotional charge they needed to be invested with to a bare minimum. Without the intent I intended to use at the meet- saving that energy up for a one-time spontaneous flow. I think if one practices ones actual execution during training then there can creep in an insincerity, that the delivery can sound too rehearsed and not emotive. The moment when you are speaking your lines, engaging in the rite is a mixture of anxiety and adulation – you know its important to get your lines right and the pressure can be overwhelming. But my personal belief is that the passion will arise when the lines have been remembered by heart.

8) Persistence and Simulteity

Days out from the meet I practiced a rehearsal with One of THEM allowing me to visually hear and see my cue prompts for the first time from another person. I also tried to anticipate and recreate a certain amount of noise and distraction when learning my lines. Whilst doing other activities altogether such as drawing, painting or playing pool I repeated my lines over and over. Trying to focus on two things simultaneously proved difficult at first but it helped prepare me for an environment where more than one thing might be going on - but the only thing that can really test that is live rehearsal.

9) The Essential Crux

Each of the paragraphs had an underlying tone or message, an essential crux. For instance, in the grounding the text was written to help relax the participants, make them aware of their surroundings through their different sense, coax them to focus on the here and now, and take them on a short trip to outer space to offer perspective. By noting the essential crux of each paragraph it was easier to contain the 1000 words within an overall context, so in effect I was telling a story and leading the participants through it. Over the space of two weeks I could recall most of the script without looking at it – yet I was also memorizing a new latin chant for which I had to remember the pronounciation, melody and verses that added considerably to the workload. Hence my efforts to implant the text were perhaps necessarily excessive.

10) Persistence through Adversity

Despite doing all of this – when we did a basic rehearsal all of the lines I had so dutifully remembered disappeared from my head much to the consternation of my fellow Remembrants. Because we each live considerable distance from one another, we did not have adequate time to rehearse together and each learned our lines, on our own. Learning them by myself had not prepared me for a sudden arrival of nerves and anxiety from the pressure to perform in front of the others – this is Rite Fright, the equivalent of Stage Fright. It is caused by panic. I calmed myself and reached for the written script – patiently giving my lines from the paper script I had fore-sworn. It would be easy to get frustrated and annoyed with oneself – but that would only make matters worse and more importantly, send a

negative message to the other participants. It is OK to forget one's lines, these things happen, especially in the moment. One has to push through and present an air of confidence and assurance so as to set the tone, and encourage the others, and not let them see forgetting one's lines (pardon the pun) as a drama. It is after all, the Intent, that matters with THEM's Rites, the written words are secondary to what one feels should be said at that moment. These kinds of nerves are common, especially when suddenly required to give lines on command; the pressure proves too much and the brain shuts down. This is why it is important to stay relaxed, not to punish oneself for forgetting lines even one's entire lines, and to patiently review and repeat the process until it sinks in. The night before the Rite, when I was very relaxed with a head full of alcohol and weed smoke I slowly went over the lines in my head as well as spoke them quietly to myself, chewing slowly through the sentences one after the other fighting the haze in my brain. I knew that if I could recall and say them in such an inebriated state where it was difficult to stay focused and coherent I could say them anywhere at anytime.

11) Preparation

With all of this done, there was still no time to rest on my laurels. Hours before the Rite I retreated in silence to my tent and went over the lines twice again. Imagining myself standing in my cloak in the dark and the wind by firelight upon the mountain with my brothers. I sat still but pictured the sections as if looking at them on a paper in my minds eye, the sequence of essential cruxes, the story I was telling, gave emphasis to my internal audio prompts and more emotion to my voice/thought. When I could successfully repeat the entire requirement without undue pauses or looking at a script - I knew I was ready. Yet half an hour before the ritual I was still going over them in my head in the darkness while waiting to be called back to the rite area with the sound of a bell.

Summary- I trained alone and with others. The silence of my isolated atmosphere had made it easier to ingest the text and concentrate on memorizing my lines, but the sudden requirement to speak them in front of others brought on rite fright because this introduced a new element of pressure. This relates to the importance of group rehearsal – yet if not possible – the importance of staying calm and recognizing the nerves for what they are; it is very different speaking lines to oneself in a quiet room than speaking to others in a noisy or group environment for a variety of reasons. The anxiety to perform well and not let others down with a poor or embarassing performance puts pressure on – but by understanding the necessity for patience and persistence with memory – total recall was a success.

Memorizing Chants

I treated the Chants as part of the lines I had to learn. Again such things must be undertaken with a relaxed attitude, patience and persistence.

To distance ourselves from Traditional chants not conducive to our current we created our own. Our chants are sung in Latin and composed to an entirely new and complex melody. Our composer recorded the chant (music and words) and sent it to us to listen to. As with the lines, I did not try to memorize the tune too early.

1) Uniformity

The first step was to become familiar with the Latin words by memorizing the lyrics. To help do this we worked out the phonetic pronunciation of the words and broke them into their syllables marked underneath with the musical notes to assist. I.e. 'sicut' became 'see-koot' helping us ensure we'd all say the words in the same way.

2) Melody

The second step was understanding the tune itself. Mostly it followed a certain rhythm and pitch but there were some parts where the pitch jumped up or dropped down a lot and I tried to focus on remembering where these jumps and drops were.

3) In Slow Motion

Using a keyboard I sounded out the notes, playing the tune myself so as to clearly hear the correct tone associated with each word and syllable – some subtle differences that I picked up doing this enabled me to identify and hit some of the more difficult notes required.

4) Timing and Tempo

Because there was little time to practice singing in unison with the other members of the group, by letting the composer sing it and following his tempo and timing, it helped first set the pace of the chant. I simply matched his speed as best I could, trying to remember significant pauses or particular timing between words or the length of sustain for others.

5) Imitation

Singing along to the recording, then without the recording helped me to remember for myself the tune, requiring me to fill in the blanks. And Finally, singing together with the composer helped us to get on the same page to tweak and adjust any problem spots where timing or tone were mismatched.

A general aptitude for singing, timing, co-ordination and a great memory etc. are important to performing ritual magic, but for those that struggle, these tips might make some difference.

Delivery – Engaging the Audience

Delivery comes from the heart and is therefore highly individualistic. Where one person delivers their lines forcefully and loudly, waving hands or beating their chest for emphasis; another person might speak quietly and make few if any gestures at all. One person might feel

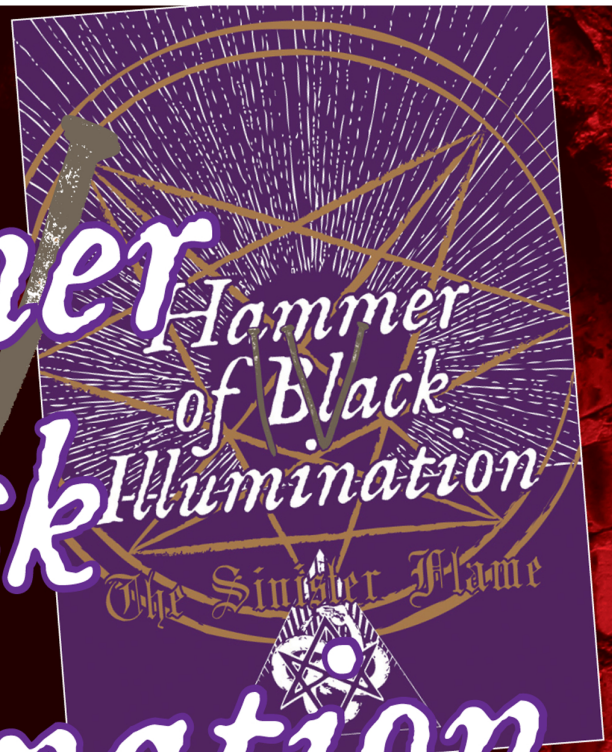
compelled to move among the others, walking around them speaking, grabbing their shoulders to drive home a point or directly engage them; whilst another more comfortable standing still on the spot, reciting their lines dutifully but without free movement. Certain people are more suited to certain roles, but the aim of group ritual is to train everyone to perform all of the roles well. Pushing someone to speak more loudly, forcefully or dramatically requires tact and diplomacy. It also requires the Guide to ask themselves what is more important, drama or intent – both would be ideal but this can take time to develop and in some people will never develop at all. Being pushed out of a comfort zone can take a long time, for a quiet speaker to develop a loud voice does not happen overnight but requires continual coaching and an important part of that, is acceptance. Acceptance that some people are not inclined to speak loudly or cannot hold a tune – and to remember that it is the Intent of the individuals involved that matters overall. Generally speaking, the more often a group practices the more such roles are developed, with imitation taking precedent over natural inclination. When performing the Grounding I slowly walked around the others in a circle, speaking with dramatic inflection and adding tension with carefully timed pauses; giving the members just long enough to imagine and become aware of a particular sensation (gravitas) before moving onward as if building a pyramid a block at a time. It is important to discern whether one is speaking to the Gods/elements or the group as these bring on a difference in tone and inflection; to know where to soften or harden ones words; spit them vehemently or speak them charmingly. The aim is to move the group emotionally, get them all involved on the personal level as well as the magical. To engage their imaginations and weave a story that is both interesting and exciting. When we looked at the performance of other Black Masses such as could be found on e-media there was across the board a lacklustre, bored monotone that sounded (and often was) like someone reading from a book. The difference between reading from a book out loud, and speaking from the heart are markedly different. The difference between reading to yourself and reading to others is also very different. One has to engage and entice the listeners in, craft a spellbinding drama around them with them in it. There has to be a sense of excited participation, not a sense of being tonelessly lectured. Watch speeches by the greats such as Hitler, John F Kennedy, Martin Luther King, Bob Dylan, the Beatles, to understand how they captured their audience – for that is the most important aim of Delivery. Each of the people taking part in the Nameless Rite were required to observe a live catholic mass to see how it was delivered, what props were used, how the respective Church performed it. At the Mass a brother and I attended (that made us physically sick to our stomachs) we witnessed the boring disinterested drawls of an old man still looking at the words from a rite he must have said at least 52 times a year, and marvelled that the hackneyed, stilted recital that he delivered to the gathered kept them coming back. Likewise did footage of Black Masses invite a lethargy to descend with lines read like chores presumably (if right-left-right flitting eyes are any indication) off an auto-prompt. Meeting this challenge of bored recital was one the Nameless Rite was designed to meet.

To be continued...

November 2014

The Sinister Flame

Hammer of Black Illumination



The gates are open once more, as the black light of Lucifer illuminates the horizon. The prominent Finnish Satanic Metal magazine THE SINISTER FLAME returns with a striking Issue IV, this time entirely in full colour.

Black Arts are practiced and Seven Fold Ways are walked with Sulphure of MMP TEMPLE, Michael Morthwork of HAMMEMIT, VK of VASSAFOR, Lord Mörder of SOL EVIL, Alina of LAMIA VOX, DeathMessiah of PROSELYTISM RECORDS and an anonymous member of IRKALLIAN ORACLE. In addition, D. Aggressor of DOMAINS kindly leads you inside the macabre reality of *Sinister Ceremonies*. The philosophy and ethos of Order of Nine Angles lies strong within the interviews but is also presenced via articles, ensuring that the calling of the depths will be heard.

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